DYING AND DEAD MENS Living Words.

OR,

FAIR WARNINGS TO A *Careleſs World.*

Publiſhed by D. *Lloyd.*

Luke 16. 27, 28, 29, 30.

Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe,
For I have five brethren, that he may teſtifie unto them, leſt they alſo come into this place of torment.
Abraham *ſaid unto him, They have* Moſes *and the Prophets, let them hear them.*
And he ſaid, Nay, father Abraham: *but if one went unto them from the dead, they will repent.*

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Published by J. Lloyd.

FAIR WARNINGS
TO A
Careless World.

Shewing,

THat *all sorts of men that have gone before us, into an eternal state*, of all conditions, *as Emperors, Kings, Philosophers, Statesmen*, &c. Of all Religions, *as Heathens, Jews, Mahometans, Christians*; of all Opinions among Christians, *and of* all Tempers *under those* Opinions, *whether* strict *and*

ſerious, *or* looſe *and* debauched, *in all Ages of the World from the Creation, have left this great Obſervation behind them,* That upon experience they have found, that what vain thoughts ſoever men may in the heat of their youth *and luſt, entertain of Religion, they will ſooner or later feel a teſtimony God hath given it in every mans breaſt, which will one day make them ſerious, either by the inexpreſſible fears, terrors and agonies of a troubled Minde, or the unconceivable peace, comfort, and joy of a good Conſcience. A ſmall part whereof was printed* 1665.

both

both at London *and at* York, ad obturandum os Atheorum (*to use the words of the Reverend Dr.* Digle, *Chaplain to the Lord Archbishop of* York, *in his earnest and particular Recommendation of it to the Press there*) *to awaken us out of our prodigious Atheism and Infidelity, a little before the late dreadful Judgements, that made us feel the power of that God whom we would not believe. And the whole is now enlarged and published upon a pious Persons importunate request,* Dr. T. *that we may take example by others, to be serious in the matter*

ter of our eternal Concernments, before we be made examples our selves.

Eccles. 12. 11.

The words of the wise are as goads, and as nails fastened by the Masters of Assemblies, which are given from one Shepheard.

Fair WARNINGS TO A *Careleſs World.*

A Letter from the Right Honourable *James* Earl of *Marleburgh*, a little before his death in the Battle at Sea, on the Coaſt of *Holland*, 1665.

To the Right Honourable Sir Hugh Pollard, *Comptroler of his Majeſties Houſhold.*

SIR,

I Believe the goodneſs of your Nature, and the friendſhip you have alwayes born me, will receive with kindneſs the laſt office of your friend. I am in health enough of body, and (through the

mercy of God in Jesus Christ) well disposed in mind. This I premise, that you may be satisfied that what I write proceeds not from any phantastick terrour of mind, but from a sober resolution of what concerns my self, and earnest desire to do you more good after my death, then mine example (God of his mercy pardon the badness of it) in my life-time may do you harm. I will not speak ought of the vanity of this world; your own age and experience will save that labour: But there is a certain thing that goeth up and down the World, called *Religion*, dressed and pretended phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being: The great good God hath not left it without a witness, more or less, sooner or later, in every mans bosome, to direct us in the pursuit of it; and for the avoiding of those inextricable disquisitions and entanglements our own frail reasons would perplex us withal, God in his infinite mercy hath given us his Holy Word; in which as there are many things

hard

hard to be underſtood, ſo there is enough plain and eaſie, to quiet our minds, and direct us concerning our future being. I confeſs to God and you, I have been a great neglecter, and (I fear) deſpiſer of it: (God of his infinite mercy pardon me the dreadful fault.) But when I retired my ſelf from the noiſe and deceitful vanity of the world, I found no true comfort in any other reſolution, then what I had from thence: I commend from the bottom of my heart the ſame to your (I hope) happy uſe. Dear Sir *Hugh*, let us be more generous then to believe we die as the beaſts that periſh; but with a Chriſtian, manly, brave reſolution, look to what is eternal. I will not trouble you farther. The only great God, and holy God, Father, Son and holy Ghoſt, direct you to an happy end of your life, and ſend us a joyful reſurrection. So prayes

Your true Friend,

Old *James*, near
the Coaſt of *Holland*, *Marleburgh*.
April 24. 1665.

I beſeech you commend my love to all

all mine acquaintance; particularly, I pray you that my cousin *Glascock* may have a sight of this Letter, and as many Friends besides as you will, or any else that desire it.

I pray grant this my request.

THis Letter, though very *weighty* in the matter of it, very *serious* in the *phrase* and *expression*, yet is most observeable for the *time* it was *written* in; a few dayes before this Honourable Persons *Soul* went we hope to be happy into another World, did he in this solemn manner of a *Will* and *Testament*, rather than a *Letter*, leave his *mind* about the necessity of being religious in *this*: It was after he had made tryal of most of the great variety of opinions which were in this licentious age broached, and had experience of most of the vanities which have been in these loose times practised, that recollecting himself, and, as it becomes every rational man, (who onely of all the Creatures in the world hath therefore power to reflect) communing with his own heart about his passed life,

liſe, which he knew was but a ſtate of tryal in order to a future; upon ſerious conſideration (or putting together of and dwelling upon rational thoughts, for want whereof the thouſands that periſh are caſt away) of the account he ſaw by the frame of things made for men, men muſt give to the firſt being that made them for them. 2. Of the inviſible things of God that were ſeen by the things that are made. 3. Of an immortal Soul he felt within him, and an eternal eſtate expected by him. 4. Of the conſent of Nations, and the dictates of every mans own Conſcience atteſting Religion. 5. Of the Providence of God ſealing it by Miracles in the former ages, and owning it by extraordinary diſpenſations both of Mercies and Judgements in the latter Ages of the World. 6. Of the experience all men have of Religion on their hearts in the comfort it affords in doing well, and the terrors it ſends upon doing ill, together with the ſtrange ſucceſs it hath had by bare perſwaſion againſt the learning, the luſts, the Lawes, the Cuſtomes, and Intereſts,

Interests of the World, and that in the hands of men that could do no more for the propagation of it than live up to it; and (to shew they had no design) in different Countries, Times, Interests, Professions, Languages, and Abilities, die for it. 7. Of the wisdome of being serious and religious, considering there is no inconvenience in being so (nay to be sober, temperate, just, loving, humble, faithful, which is to be religious, &c. are things that carry along with them a great deal of convenience) in this world; and a great necessity of being so, if there be, as no man is sure there is not, another world; I say, upon serious *considerations* of this & the like nature, our noble Lord looking *through* and beyond all that is in this world, and of all that makes up this frame and scene of things finding nothing like to stay with him during his everlasting state but grace virtue, and true goodness, came up to those noble thoughts, which (as true goodness is communicative) he thought the great interest of a Careless world to know and ponder, the rather because

becauſe all men arrive at theſe ſentiments at laſt, why will they not embrace them at firſt? Ah why will any rational man live in thoſe things wherein no rational man dares dye? if irreligious courſes be bad, why do you, why doth any ingenious perſon raſhly enter upon them? If good, why do all men ſooner or later ſoberly renounce them. What is the reaſon that men of underſtanding buy repentenance ſo dear, when there is not a man who doth not in his latter years ſadly reflect upon thoſe things which in his younger dayes he ſo much pleaſed himſelf in? No other can be imagined than this, that we embrace evil courſes and neglect good by fancy, opinion, and luſt, the judges of things for many yeares, the firſt whereof we loath, and the ſecond we love at laſt, by experience the *beſt*; and but that *ſin* is *folly*, and doth infatuate as well as defile, would any thing indued with reaſon make that matter of pleaſure, which every body for theſe 6000 years hath upon tryal [the beſt ground of knowledge] found matter of grief? or that

a mat-

a matter of ſcorn, which all the world hath experienced the only matter of comfort? Its ſad, that after *Euſebius* his learned demonſtrations, *Juſtin Martyrs* ſtout and ſucceſſful Apologies, *Tertullians* preſſing and cloſe Diſcourſes, *Clemens Alexandrinus* his various Learning, his Scholar *Origens* ſweet and powerful reaſonings, *Minutius* and *Arnobius* nervous and acute *Tractates*; and *Lactantius* that Chriſtian *Cicero*'s flowing arguments, the School-mens convincing reaſons, beſides the Satisfactory and uſeful labours of *Ludovicus Vives*, the Lord *Du Pleſſis*, *Grotius*, *Amyrald*, *Ficinus*, *Stillingfleet*, &c. of the reaſonableneſs of religion; any ſhould hazard their reaſon, and intereſt ſo far as to make tryal whether is better, a religious or an irreligious life; but it is much ſadder that after a tryal of ſo many thouſand years as have been ſince the Creation, and every man (that had the uſe of his reaſon) either while he lived in the world, or when he departed from the world, leaving behind him this teſtimony, that nothing repented him but the evil he had committed, and nothing

pleaſed him but the good he had done. Of the thouſands whoſe death we have ſeen or heard, what one perſon, though never ſo much beſotted, ever recommended a debauched life (to thoſe that ſtood about him ready to gather his laſt breath) as deſireable, nay earneſtly as they loved him or themſelves by his own ſad example warned them from it as miſchievous? What one man in the world repented of a good life, yea with tears for his own miſcarriages, did not with all the arguments imaginable exhort to it?) I ſay it is much ſadder that after the experience of all men that went before us, any man ſhould be able ſo far to ſuppreſs his reaſon as to fall into that ſnare and pit of licenciouſneſs that all men before him warn him of: What advantage have we of living after others and obſerving in their Hiſtory, that however they lived they died piouſly, if we become Hiſtories our ſelves and give others occaſion to ſay the ſame things of us that we did of our fore fathers? all the miſcarriages in Arts and Sciences, in War, peace, in Laws and Government, found

by

by experience inconvenient, we have
cast off, retaining only those of life and
manners? What is more an argument
against or for any thing than experi-
ence? And what experience can be in
this world more than that of men
whole lives? And what declaratio
can there be more solemn than that o
dying men; Soules even almost separate
just freeing themselves from the burde
of the body, and inlightned with the ap
proaches of God. An holy desire of areli
gious death, is not the pang, the humor
the fancy, the fear of some men; but th
serious wish of all; many having live
wickedly, very few, in their sences di
ed so.

Sect. 1

Sect. 1.

1. For upon this occasion having recollected the ends of most men, of whom either the Scripture or prophane History hath made mention, I find, besides the many Scripture Instances as 1. of *Adam* being ashamed and affrighted with the guilt of sin, *Gen.* 3. 4 5. as soon as he had injoyed the pleasure of it, and leaving to his posterity, besides seven rules of a serious religion, this caution as the *Jews* *report it that no man would sin *if he saw from the beginning to the end of things.*

There is a Book talkt of amongst the *Jews* called *Panitentia Adami.*

2. *Cain* who though he is said by the *Talmudist* (*Ruzzia*) to challenge his brother to the field upon this assertion, that there was no other world, and no everlasting reward to those that did well, or punishment to them that did ill; yet overcome of that great truth of an everlasting state, owned by him, for fear of which he trembled, being (as the most jolly sinners are)

are) all his life time *in bondage for fear of death*: He that ſtabbed halt the world at a blow could not command the dictates of conſcience (which make them who are without Law a Law to themſelves) ſo far as to kill the Worm that ſhall never die.

3. *Lamech* had no ſooner committed the ſin of *Cain* (whether upon *Cain's* own perſon, or upon ſome other, cannot and need not be decided) but he lived all his dayes under the fear of his puniſhment; for *Gen.*4.23,24. *Lamech* ſaid to his Wives (when in all probability there were none he needed to fear but them & God) *Adah* and *Zillah*, hear my voice ye Wifes of *Lamech*, hearken to my ſpeech, for I have ſlain a man to my wounding, and a young man to my hurt: if *Cain* ſhall be avenged ſeven fold, truly *Lamech* ſhall be avenged ſeventy times ſevenfold. Inſomuch that men convinced by theſe inſtances of the power of a natural conſcience began then, as it followeth in the text, *to call on the Name of the Lord*; *verſe* 36. (So I underſtand the word with *Joſephus Archaio* the beſt Antiquary in this caſe.)

R. Eli-

R. Eliezer in *Maase-Bereshithe c.* 22. *Cyril. orat ad Jul. Epiph.* 1. against the *Targum* of *Jonathan*: The account given of Idolatry by *Maimonid l. de cultu Stellarum* and *Proseld.* 3. *ad Synt. de Dis Syris.*

And as appeares in the instances of *Enoch* and *Noah*, men who walked with God, and God took them.

Sect. 2.

Sect. 2.

1. And besides that sin sooner or later makes all men as well as *David* and *Heman* have their *Souls* sore *vexed become weary of their groaning*, while *all the night long they make their bed swim, and water their Couch with their tears*, their eyes *being consumed because of grief*; *and they saying how long shall we take counsel in our Souls*, having sorrow in our *hearts daily*; *my God, my God why hast thou forsaken me, why art thou far from helping me and from the words of my roaring? Remember not the sins of my youth: look upon my affliction, and my pain, and forgive all my sins. I had fainted unless I had beleived the goodness of the Lord in the Land of the living. My life is spent with grief and my years with sighing, my strength failed because of mine iniquity, and my bones are consumed; when I kept silence my bones waxed old through my roaring all the day long: for Day and Night thy hand lay heavy upon me*; I acknowledged my sin unto thee:

and

and mine iniquity have I not hid, I ſaid I will confeſs my tranſgreſſions to the Lord.— For this ſhall every one that is godly *pray unto thee. Be not ye as the Horſe and mule that have no underſtanding. Many ſorrows ſhall be to the wicked. What man is he that deſires life, and loveth many dayes that he may ſee good? depart from evil and do good. Thy arrows ſtick faſt in me, thy hand preſſeth me ſore: Neither is there any reſt in my bones by reaſon of my ſin. I have roared for the very diſquietneſs of my heart. When thou with rebukes doſt chaſten man for iniquity, thou makeſt his beauty to conſume away. Surely every man is vanity. My ſin is ever before me: make me to hear of joy and gladneſs that the bones which thou haſt broken may rejoyce. A broken and a contrite heart, O Lord, thou wilt not deſpiſe. There were they in great fear where no fear was. Fearfullneſs and trembling are come upon me, and horrour hath overwhelmed me; and I ſaid, O that I had wings like a dove, for then would I flee away and be at reſt. Mine eyes fail while I wait upon my God. My Soul refuſed to be comforted. I remembred God*

and

and was troubled: I complained and my spirit was overwhelmed. My Soul is full of trouble, and my life draweth nigh to the grave. I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. All men, I say, as well as these in the Psalms, out of which I made this collection, find first or last, that sin as it hath short pleasures, so it hath a long sting; that though men seem not to be able to live without the commission of it, yet are they not able to live with the thoughts of it when committed: that as when they have done well, the pain is short, but the pleasure lasting, so when they have done ill, the pleasure is short, and the pain lasting. (Sin and sorrow are so tyed together by an *Adamantine* Chain; and the Temptation to Evill tickleth not more then the reflection upon it torments, when all the enjoyment being spent in the acting of sin, there is now nothing left but naked sin and conscience.)

Tacit

Tacitâ sudant præcordia culpâ
Cur tamen hos tu
Evasisse putes quos diri conscia facti
Mens habet attonitos & surdo verbere cædit;
Occultum quatiente animo tortore flagellum,
Pœna autem vehemens & multò gravior illis.
Quæ & cæditius gravis invenit, aut Rhadamanthus,
Nocte dieq; suum gestare in pectore testem.

Not to *discourse* to men out of books, what they feel in their hearts, that the things they eagerly pursue, they shall sadly lament; that evil it self, to a rational Soul, carrieth with it so much shame and horrour, that as many Poets, *Juven.* &c. believed there were no *Furiæ*, *Alastores*, *Eumenides*, or whatever Names were given of old to those daughters of *Nemesis* or the results of mens thoughts after sin, concerning the proceedings of the Divine Justice against it, like the conscience of having done evil, so many wise men (as *Cicero ad Pisonem*) thought there were

none besides it, and that Hell is no other than conscience, wherefore *Judas* and others ventured into that to avoid this; whose worm that dyed not was more insupportable than the other fire that is not quenched. Although this were enough to reclaim men from their frolicks, that they are sure they shall be sad, although there need not more be said to a man in his wits then this; Sir, a quiet mind is all the happiness, and a troubled one is all the misery of this world; you cannot enjoy the pleasure, honour or profit you imagine followes your evils with a troubled mind, and yet no man ever followed those courses, without it: all the calamities you meet with in doing well, are eased much by the comforts of a good conscience, And the Spirit *of a good man bears his infirmities*: but all the pleasures we have in doing ill, will have no relish or satisfaction, when we lye under the terrours of a bad one, A *wounded Spirit who can bear*? But to shew that a strict and a serious life is not the humour of some conceited and singular persons, but the opinion

on of all men, when they are moſt impartiall and ſerious. Obſerve 1. *The wiſeſt men* that have been in the world and among them. 2. Inſtances out of Scripture.

1. The one *Nu.* 23. 9, 10. The moſt knowing man in the Eaſt, *Balaam* the Prophet, ſo much courted by *Balak* the Prince, reckoned the ſame in *Meſopotamia*, that *Triſmegeſtus* was in *Egypt*, or *Zoroaſter* in *Perſia*, who againſt his own intereſt then and his opinion, with that whole Countries at all times from the high place wherein he was to defie all the religion that was then in the world to pleaſe *Balak* owned it, though he diſpleaſed him, and he took up this parable and ſaid *Balak* the King of *Moab hath brought me from Aram out of the Mountains of the Eaſt, ſaying, curſe me Jacob, and come defie Iſreal: how ſhall I curſe whom God hath not curſed? or how ſhall I defie whom the Lord hath not defied: For from the top of the Rocks I ſee him*; who can count the duſt of *Jacob*, and the number of the *fourth part of Iſrael? let me* dye *the death of the righteous, and my laſt end be like his.*

2. The second 1 *Kings* 4. 29. to 34. The most knowing man in the world, *Solomon*, to whom *God gave wisdome and understanding exceeding much, and largeness of heart, even as the sand that is on the Sea-shore. And* Solomons *wisdome excelled the wisdome of all the children of the* East-*countrey, and all the wisdome of* Egypt, *for he was wiser then all men; than* Ethan *the* Ezrahite, *and* Heman, *and* Chalcol, *and* Darda *the Son of* Mahol, *and his fame was in all Nations round about, and he spake three thousand Proverbs*, and his songs were a thousand and five; and he spake of the Trees from the *Cedar* Trees *that are in Lebanon, even to the Hyssop that springeth out of the wall; he spake also of fowls, of beasts of creeping things, and of fishes. And there came of all People of the earth to hear the wisdom of Solomon, from all the Kings of the earth which had heard of his wisdom.* Who being the most experienced for enquiry, the most wise for contrivance, the most wealthy for compassing all the satisfaction that can be had in the things of this world, after many years sifting (for saith he in *Eccles.* that his

his Book of repentance, *Chap.* 2. *verſ.* 1. I ſaid in my heart, go to now, I will prove thee with myrth, therefore injoy pleaſure; therefore *Chap.* 1. *verſ.* 17. I gave my heart to know wiſdom, and to know madneſs and folly) what there was in Learning, Holineſs, Pleaſure, Peace, Plenty, magnificent entertainments, Forreign ſupplies, Royal viſits, Noble confederacies, variety and abundance of ſumptuous proviſions, and delicate Dyet, ſtately Edifices, and rich Vine-yards, Orchards, Fiſh-ponds, and Woods, numerous attendants, vaſt Treaſures, of which he had the moſt free, undiſturbed, and unabated enjoyment, for he ſaith, he withheld *not his heart from any Joy*: after ſeveral years, not only *ſenſuall*, but *Critical* fruition, to find out as he ſaith, *that good which God hath given men under the Snnn*, after he had tortured Nature to extract the moſt exquiſite Spirits, and pure quinteſcence, which the varieties of the Creature, the all that is in the world, the luſt of *the fleſh*, *the luſt of the Eye*, *and the pride of Life*, at laſt pro-

1 *King.* 4. 91. 10.

nounceth them all vanity, and vexation of *Spirit*, and leaves this inſtruction behind, for late Poſterities, Let us hear the concluſion of the whole matter fear God and keep his commandements, *For this is the whole duty of man; for God will bring every work into judgement. with every ſecret thing, whether it be good, or whether it be evil*, Eccleſ. 12. 13, 14. Is it not cheaper believing this, than to looſe a brave Life, wherein a man cannot erre twice in the ſad tryal; and at laſt with tears and groans own this concluſion?

II. Theſe following out of ſuch other records as we have next the Scripture; waving the uncertain *Cabala*, and the *Fabulous Talmud* of the Jews, who bring all men ſeriouſly to confeſs at *laſt*, that it had been their intereſt to be good at *firſt*. In the famous words of the wiſe Son of *Sirach*, a man who profited in the Jewiſh learning above his fellows, *Wiſd.* 5. 4, 5, 6, 7, Wee fools counted their life madneſs, and their end to be without honour; how are they numbred among the children of God, and their lot among

among the Saints? "We wearied "our ſelves in the way of wickedneſs "and deſtruction? What hath pride "profited us, or what good hath "riches with our vaunting brought us; "all theſe are paſt away as the ſhadow, "and as a poſt that haſteth by, but the "Souls of the righteous are in the hand "of God, in the ſight of the unwiſe "they ſeem to dye, and their depar-"ture is taken for miſery, and their "going from us to be utter deſtructi-"on, but they are in Peace: for though "they be puniſhed in the ſight of men, "yet is their hope full of immortality, "and having been a little chaſtiſed, they "are greatly rewarded; for God pro-"ved them, and found them worthy "of himſelf. I ſay theſe following ex-amples, we will take out of theſe Hi-ſtories, *viz.*

1. The *Phenician* hiſtory of *Sanconi-athon*, as it is tranſlated by *Philo-biblius*, and quoted by *Porphyry*, where Maſter *Kircher*, out of *Jerubbaal*, the Prieſt of the God *Jao*, *Hiſt. Phan. p.* 112.

that is *Jehovah*, and other publick records and inſcriptions, ſpeaking of the religious end of the wiſe men of thoſe times, brings in two diſcourſing to this effect.

Queſt. Is there another world or ſtate?

Anſw. I am willing there ſhould not, but I am not ſure there is not.

Queſt. Why, are you willing there ſhould not?

Anſw. Becauſe I have not lived in this ſtate ſo well, as to have hope to be happy in another.

Queſt. What a madneſs was it in you when your reaſon *dictated to you, that there might be another world, to live as if you had been ſure there were none.*

Rememb. the end, and thou ſhalt never do amiſs. Eccluſ.

Anſw. If men could look to their beginning or ending, they would never fail in the middle.

Queſt. Then it is the ſafeſt way to be good.

Anſw. It can do no harme, it may do good.

2. The ſuppoſed *Egyptian* writers, ſuch

such as, first, *Hermes Trismegistus*, who in his old age is brought in with a serious Dialogue of Religion, to make amends for the vain pieces of history he had writ in his youth, and among many other things *Mantho* pretends to, from his inscriptions, this is very considerable.

1. That there was some great reason, not yet well understood, why men enjoyed their pleasures with fear; why most mens death is a repentance of life; why no man is contented in this life; why men have infinite wishes, and whether those that dream when they are a sleep, shall not live when they are dead.

3. The *Caldeans*, such as *Zoroaster* and the *Zabij*, by the visible things that are seen, the Sun, the Moon, the Stars, (which as *Maimonides* speaks of them, were their books) saw so much into the invisible things of God, his wisdom and power, that their old men, as *Kircher* speaks somewhere, durst not dye before they had been by sacrifices reconciled to him by whom they lived.

4. And besides that *Tertullian*, *l. de*

Prescript. Cont. Her. J. Martyr Apol. 11. *Clem. Alex. Strom.* 5. *Euseb. Prep. Evan.* 10. of old, and *Vossius de orig. Idol. Grotius de verit. Christ. Rel. Bochart Geog. Sacra* of late have taught us, that the fables of the Greek Heathenism, are but the depraved and corrupted truth of Jewish Religion; there is not an eminent man among the Grecians that dyes a heathen or an infidel, though he lived so. *Heraclides*, *Ponticus*, *Antisthenes*, *Democritus*, and his Scholar *Pithagoras*, a little before their deaths writ books, περὶ τῆς ἐν ἅδου about them that lived in the invisible state, which they profess they thought not of in their lives.

1. *Socrates*, whom we set here now, as the Oracle placed him formerly, by *himself*, reckoned therefore the wisest man of his time, because he brought *Philosophy* from the obscure and uncertain *Speculations* of nature to useful considerations of vertue; in all his discourses recommended goodness, as the truest wisdom; although he confessed ἐκ παιδὸς εἰδέναι περὶ τῆς ἐν ἅδου, &c. that he

Diog. Laert. p. 42, Ed. Rom Zan.

Plutarch.

he had no perfect knowledge of these who were in the invisible state; yet among other great discourses he made between his condemnation and death, (collected by *Plato* in his *Phædone*, that is, a discourse of the immortality of the soul, and Apology for *Socrates* p. 31. *Edit. Franc.*) This was very considerable, δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνάναι, &c. certainly saith he death must be one of these two, either a being "utterly insen-" sible, or a passage into some other " place. If the first, then it is a plea-" sant rest, like an undisturb'd sleep; " but if dying Souls go into other " habitations, as it's certain they will, " then I shall go from before these Judges to *higher*, and there converse with *Orpheus*, *Musæus*, *Hesiod*, *Homer*; how often would I have died to see how they live? how pleasantly shall I dwell with *Palamedes* and *Ajax* equal in the " injoyments of *another* " World; as we have been in the in-" juries of *this*--- both happy in that " we shall be everlastingly so. Death " differeth nothing from life; & he may be sure to live well that lived justly,

approving

approving himſelf not to giddy men, but to that one wiſe God who is truth (his choice words are, οὐκ ἄρα πανὺ ἡμῖν οὕτω φροντιστέον ὅτι ἐρῶσι νοὶ πολλοὶ ἀλλὰ ὅτι ὁ εἷς καὶ αὐτὴ ἡ ἀλήθεια, concluding his life with theſe expreſſions (after he had been accuſed for being one who did ζητεῖν τὰ ὑπὸ γῆν καὶ τὰ ἐπουράνια, too curiouſly enquire into the ſtate of things above the Heavens, and below the Earth, and for bearing teſtimony to the truth of one God; (for which *Juſtin Martyr* and others thought him a Chriſtian before Chriſt, and a partaker of our faith becauſe he acted according to his own reaſon) "It is time for "me to goe and die, and you to live, ὁπότεροι δὲ εἷς οὐμείνον πρᾶγμα ἄδηλον πλὴν τῷ θεῷ; which *is beſt, is known to God.*

Apol. 2. p. 8. Clem. Alex. Strom. 6. az. de patre orat. 28.

Plut. Apol. Soc. 31.

2. *Xenophon* who in his life time did nothing without *Socrates* advice was at his death of his opinion, for after ſeveral years ſpent in *Cyrus* his Court and Camp

Camp and reflecting on the manly pleasures, as Hunting, Riding, &c. which he practised as well as writ of, he left this *Memento* among his friends, that in the midst of his delights he had this grief, that he doubted there was no place for these divertisements in the upper world, and that wise Souls should begin betimes those exercises which shall last ever, exercises pure & eternal as spirits, words to be as much esteemed by us as his *Cyropædia* was by *Scipio Africanus*; the graces as appears by these sentences dwelling in his mouth as they said the Muses did. *Gen. Bib. p. 564.* *Caus. de el. l. 1. c. 35.*

3. *Eschines* a fluent and stately Orator, (*Quint. Inst. 10. c. 1.*) being questioned for dispersing *Socrates* his books, made *Socrates* this answer, That he was not afraid to *dye* for *scattering* instructions among men to teach them to live, Being ashamed of nothing more than that he advised *Socrates* to fly, when no man should *Deg. where meth. Leg. Hist. Pho. Bibl. p. 1463.*

ſhould be afraid to dye but he that might be aſhamed to live; adding that life was a thing which none almoſt underſtood but thoſe that were ready to leave it.

4. *Thales* the firſt of the ſeven wiſe men, before whom none taught the motions of the Heavens ſo clearly, ſaith *Eudemus*, and none proved the immortality of the ſoul ſo evidently, ſaith *Cherilus* though he ſhewed by his foreſight of a dear year, and the proviſion he brought in againſt it, that a *Philoſopher might* be rich; yet he convinced men by his foreſight of another world, that they need not, bleſſing God that he was a knowing *Grecian*, not an ignorant *Barbarian*, and a rational man, not a beaſt; he profeſſed at his death that he had ſtudied all his life for the ancienteſt thing in the world, and he found it was God; What was the moſt laſting thing about him, and it was his *Soul*? What was beſt, and he found it was that which was eternal; what was hardeſt, and he found it was to know himſelf; What was wiſeſt,

Diog. Laer. p. 6.

wiſeſt, he found it was time; and as the *Epitaph* ſaith of him ὁ πρέσβιυς οὐκέθι ὁρᾶν ἀπὸ γῆς, &c. *The Stars* which for age he could not ſee on the earth, he was taken up nearer to ſee them in Heaven.

5. *Solon* having done the greateſt ſervices to, and received the greateſt injuries from his native Country, ſaid that man had the hardeſt meaſure of any Creature, if he lived but threeſcore; and admoniſhed *Cræſus* ſwimming in the greateſt affluence of enjoyments and pleaſures imaginable, that he ſhould not be happy till he ceaſed to be, who eſteemed his words as little as he underſtood them, till deprived of all things, but his reaſon and conſideration, he cryed, O *Solon*, *Solon*, thou art in the right.

Plut. Apoth.

6. *Chilon* truſted in the ſixty fifth *Olympiad* with the extraordinary power of *Ephorus*, or Lord High Conſtable in *Sparta*, and ſo jovial a man, that I think he dyed with exceſſive joy, being

ing asked what the difference was between the learned, and the unlearned? at last Answered, (ἔλπιδα ἀγαθάς) good hope,--- προνοίαν δεῖ ἃ μέλλομεν &c. He being of opinion, That a foresight of things to come was all a mans vertue for the present; and that an honest loss was to be preferred before a dishonest gain; for this reason, because the sadness that followeth the first, is but for once: but that which followeth the other perpetual: To which I may add *Pittacus* his sentence much used by him, who being demanded what was the best thing in the world? replyed, τὸ καιρὸν ἐν ποιεῖν, to perform well a mans present duty; καιρὸν γνῶθι, Know thy opportunity, being his Apothegm.

7. *Bias*, (who going with some wicked men that prayed in a storm, intreated them to be silent lest the gods should hear them; and being asked by one of them, What that Piety he talked of meant? he held his peace, saying, It was to no purpose to speak to a man of those things that he

he never purposed to practise) bequeathed this instruction to those that survived him, (Βιὸν ὅτω μετρεῖν) that we should measure life, so as if we were to live a very little, and a very great while; from which principle his Friend *Clebulus* on his death-bed inferred this Conclusion, That those men only lived to any purpose, who did ἡδονῆς κρατεῖν, &c. overcome pleasure, make vertue familiar, and vice a stranger; the great rule of life, being as he said μέτρον ἄριστον and the great work of it meditation, according to that of his contemporary *Periander*, (who hated pleasures which were not immortal) μελέτη τὸ πᾶν, Meditation is all.

Athen. deipn. 106. *Agel.* 26. *Hesych. voce Perian.* *Ex. Her.* *Pont. l. de Prince.*

8. *Anacharsis* the *Scythian* to deter young men from tasting pleasures, by the ill effects of them he felt, when old, left this saying behind him, ἄμπελον τρεῖς φέρειν βότρυς, &c. That the Vine bore three branches,

Plut. Συμπ. *Camer.* *Hor.* *Subsec.*

branches, or clusters, on the first where of grew pleasure, on the second sottishness, on the third sadness: yea *Pherecides* himself, otherwise no very serious man, hearing one saying, that he had lived well, answered εὖ ἀνήσχοῦ, I wish you may dye *well*; and being asked why he said so, because, returned he, we *Live* to *Die*, and *Die* to *Live*.

9. Those *Jonick Philosophers* the hearers of *Thales* (who as *Diod. Sic. l.* 1. affirmeth, went into *Ægypt* and the other knowing parts of the world, to be acquainted with all the Learning and Laws then in being, conveighed by a genuine *Cabbala* and tradition from the Founders of mankind) among other usefull considerations that they had at the close of their lives (when as *Areus* affirmeth in *Hieron. Mercurialis* his *Variæ lectiones*, καρδιάσαντες, &c. Those that are sick at heart have their senses more quick, their thoughts more free, "their minds more enlightned, their hearts more pure, their reason better settled, their imaginations more divine) these were most remarkable. 1. *Anaxaimanders* saying on his death

death bed ἀρχὴ ἄπειρον that infinity he found, after much ſtudy, was the beginning of all things, and thence concluding it muſt be the end, wiſhing when he had ſtudied the Sphere much, that he might dwell in it, and comforting himſelf when he ſaw time paſſing away *on the* Dyall he made (for he was thought the *firſt Inventor* of Dialls) that he was *born for eternity.*

2. His Scholar *Anaximenes* being asked how he could ſtudy being confin'd to a Priſon and expecting death, anſwered, That his Soul was not confined, having as large a walk as the Heavens he ſtudied, nor frighted, having as great a hope as immortality which he looked for.

3. His hearer *Anaxagoras* (as I have it from *Simplic.* his comment upon *Ariſtotle. Cicero's Tuſculan.* 1. *Et Nat. Deor.*) who firſt (to uſe *Ariſtotles* words l. 8, περὶ ψυχῆς ἀκροάσεως) obſerved that there was an eternal mind moving the material world, whence he himſelf was called *Mind*, being ſeriouſly expoſtulated with for retyring as he did a little before his death, and neglecting

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ing the care of his Country rejoyced ἐμοῖ σφοδρα μήλειν τῆς πατρίδος, δείξας τὴν οὐρανὸν, I have now the greatest care of all my Country pointing at Heaven, of which he said to one that was sorry he must dye in a forraign Country, you *may go from any place to Heaven*; and being demanded when he was dying, what he was born for he answered, To contemplate the Sun, the Moon, & Heaven while I live and to dwell there when I am dead at the thoughts of which he was so raised that when he was informed in one hour that he himself was condemned and his son *dead*; he said no more then, 1. That Nature had condemned his Judges. 2. And that he knew when he begot his son that he had begotten one that should *dye*. And when he was to die he required of the Citizens (who desired to know what he would have them do for him) that the boyes should play every year on the day of his death.

Diog. Laer. 4.

4. The Droll and great Actor *Aristippus*, who for his flattery and luxury

ury was called the Kings dog, being asked before his death what was the difference betwen a *Philoſopher*, and another man. anſwered, ἐαν πάντες οἱνόμοι, &c. Though there were no Laws, we ſhould live as we do; and another time he ſaid it was a brave thing to uſe no pleaſures at all, but to overcome them: as when in a diſcourſe about *Socrates* his way of dying, he ſaid, that that man dyed as he deſired; and that it would never be well in the world untill boys learned thoſe things which they were to uſe when men, and men learned thoſe things which they were to practiſe when happy, in the attainment of the end of good men; which he ſaid was κίνησις ἐις ἀΐδιον ἀναδίδωμην; *i. e.* (if I underſtand him right, though with the help of *Cicero*'s tranſlation. *Tuſc. quæſt. l.* 1. k *A ſweet motion towards an immutable fruition.* Nay mad *Theod.* himſelf, who writ no contemptible books, if we may believe the above cited Author againſt the gods, and

Athen. 13. *c.* 28. *f.* 5.

and a while believed himſelf a God, yet at laſt comes to this concluſion, viz. *That the end of good men was joy, and of bad men ſorrow; the firſt the effect of prudence, and the other of folly.* And that moſt ſolid man *Euclid.* of *Megara*, who reduced Philoſophy from looſe diſcourſes, to cloſe and cohærent reaſonings, pitched after much enquiry upon this concluſion, which is to be ſeen in *Tully Arcad. Queſt. l.* 2. *That there was but one good, which ſome called Prudence, others Mind, others God;* See *Ramus* his *Pref.* to *Schol. Math. G. Neander Geog.* p. 1. *Blanc. Diſert. de Nat. Math. Savil. Lect.* 1. *Eucl.* Not to mention a diſcourſe to the ſame purpoſe, which may be ſeen at large in his contemporary *Cebes*, to whom of the *Socratiques* I ſhall adde onely *Menedemus*, who being told on his death-bed, That he was a happy man that attained to what he deſign'd; anſwered, πολὺ δὲ μεζῶν τὸ ἐπιθυμεῖν ὧν δεῖ, that he was *happier who deſired not more than he ought*; Which puts me in mind of an obſervation (much to our purpoſe, which thoſe which will hard-

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ly believe should seriously consider, gathered by Dr. *M. Causab. Enth. p. 60.* out of the Author of the History of the Councel of *Trent*,) *Solenne in Confinio mortis positis res humanas ex ignota quadam & super naturali causâ fastidere*, That it is an usual thing for men however ensnared in the world all their lives, at their deaths to loath the things of it, from an unknown and supernatural cause, meaning no doubt depth of Prudence, and height of Religion.

10. The founder of the *Academy Plato*, who was surnamed θεῖος, though the accutest and smoothest writer of his time himself (*Quint. inst. orat. l. 10. c. 1.*) yet when sick was more taken with this plain verse of *Epicharmus* ἀλλὰ ἀεὶ οἱ θεοὶ, &c. *The Gods alwayes were, and alwayes will be, their being never beginning and never ceasing*, than with all his own composition; of all which, he spoke of done with more complacency then that

vid. Plat. Timæu, Plut. l. 8. συμποσ. Aug. 8. C. D. c. 11. car. sigon. de temp. Ather Xen. l. 3, ἀπομνημονευμάτων. Phavor. l. 1, comment. Plato died crying νοῦς. νοῦς.

that of *providence*, of which he made the first excellent discourse in *Greece*; of whom its said, that in his latter dayes reflecting on the follies of his former (ὃς ὑδὲν οἶδεν πλὴν σκυθρωπάζειν μόνον) *that he knew nothing but onely to be sad* considering that his body he made so much of, should be dried up into dust and the soul he so much neglected should fly up through the Air to the eternal mansions he thought it came from, to spend a life in the contemplation of God and its self, being perswaded both by the tradition he had received from those before him, and from his own experience, that there were two principles of all things, *God* and *Matter* ascribing in his *Timæus* p. 1047. *Ed. Ficini* the production of the world to the goodness of God, of which he saith ἀριστοῦργητο κάλλιστον, &c. That the most excellent being could not but produce the most excellent effects and that time was the shadow of eternity; as the end of good men is the being made like to God in a seperated state.

Gro. An. l. 1. Christ. Rel. vid. Chalcidium in Trin. p. 24. ed. Meur.

state, adding that he restrained people much from injuring one another with the thought of future state, telling them very seriously, that they should find at last that there was nothing profitable or becomming, that was not honest; and here it will be seasonable to insert intemperate *Polemon*, who coming drunk either to *Speucippus* his school (who chose, upon reading a discourse of immortality to suffer death rather than a debauch) or *Xenocrates* his auditory, when the good men were reading a lecture of temperance, would say ever after, that he could not get this sad thought (*that he should be thirty years a beast*, and was uncertain whether he should have one year longer to live a man) out of his mind; wherefore *Crates* threw away all his estate that he might be a *Philosopher*, and make the right use of his life, which he said was no other than a contemplation of death: And *Crantor* gave himself so much to the study of good and evil with their consequence, that his book of that subject bequeathed by him to posterity, is by *Cicero* and *Panætius*,

Master or Friend to *Iubero*, called *non magnus, at aureolus, et qui ad verbum, ediscendus.* At the reading of which *Carneades* (who disputed many years against the motion of good and evil) and *Chesilaus*, (who protested he knew for many yeares nothing that was good, but what was pleasant; and nothing that was evil, but what was unpleasant) both durst not die sober without a great draught of Wine, because they said no voluptuous man could goe in his wits to an invisible state. And to mention no more *Platonists*: *Bion*, a *Cynech* indeed rather than an *Academick*, said, that the torments of evil men in the other life were greater than any man imagined in this, and though he had defied the Gods a while, deriding their worshippers and never vouchsafing to look into their Temples, yet when he fell sick he tormented his body with exquisite penance, as thorns, thonges, &c. μεταγινώσκειν οἷς λ ἐπημμέησεν λεὶς τὸ θεῖον, that he might repent of what he had done against the Gods, whose Altars he filled,

Athen. l. 13. c. 23.

filled, when dying, with sacrificas, and their ears with petitions and confessions τοὺς γοῦ μαλὴν φρονῶν) *Laertius* feared in vain, then wise when he was just ready to say χαῖρε πλουτοῦ good morrow *Plutus*.

11. *Aristotle*, when he came to the end of his *walk* and life, (however he was for the eternity of the world, thinking it inconceivable that things should be any otherwise than they are; and that there can be no production but in an ordinary way of our generation, measuring the origine of the world by the present state of it) *thought* God was a separated being, the cause of all motion, himself one *immoveable* and therefore onely eternal, that there was a providence which *Cracanthorp* proves at the same time that the book *de Mundo* is his, and withall that reason

Elian l. 3. va. Hist. c. 9. el. 17. Curt. l. 8.

Arist. Phy. l. 8.

Providentia Erasm. ep. l. 28. ep. vid. Arist.

...no Ludovives de Caus. Corrupt. ...rj Evasta. p. 111,

which he reduced into the exactest method and rules of any man, he could not pitch upon a greater comfort in a dying hour, than that of *Ens entium miserere*, *Thou Being of beings, have mercy upon me.* Yea, *Ocellus Lucanus* himself (to whose Book περὶ τῆς τοῦ παντὸς φύσεως, *Aristotle* was so much beholding, though he acknowledges not by whom he profited,) saith, That though he could not see how the World had a beginning, yet could not he die without fear and reverence of one by whom all things had a beginning.

2. His Scholar *Theophrastus*, in *Laertius*, having bewailed the expence of time, gave the reason for it, *viz.* That we are so fooliſhly sensual, that we begin not to live, until we begin to dye. *Cicero*, who calls him alwayes his delight, in his *Tusc. quest. l.* 4. saith, That *Theophrastus* dying, complained of Nature, that it gave long life to Creatures whom it little concerned

Suidas in voci Theophrastus, Athen. περὶ παιδῶν ἀγωγῆς καὶ παιδείας. vid. Gausab. in *Theoph.* Char. Proleg.

be long-lived, and so short a life to men, who are so much concerned, weeping that he no sooner saw this by much study and experience, but he must dye, saying, κενὸν βίε πλοῦτον συμφέρεσθαι, That the vanity of life was more than the profit of it; I have not time to consider what I *should do*, (speaking to those that were about him at his death) *you have* — which words, stuck so close to his Scholar and successor *Straton*, that he studied himself to a *Skeleton*, about the nature of spirits, the glory of Heaven, the chief good, and the blessed life, which because he could not comprehend, he desired it should comprehend him. *Cic. in Lucullus Plut. lib. περὶ κολωτὴν, Euseb. in Chron.*) and to his successor *Lycon*, who said on his death-bed, That it was the most foolish thing in the world to repent, and wish for, as most men do, that Time which cannot be recal-

Dequil. accutissime scripsit.

Videt Athens. l. 12. *c.* 270, 271.

led; to whom I may adde out of Ce-
Rhodiginus, l. 29. c.
Vid. I. bar. var. hist. 12. c. 43. *Demetrius*, who sai
That when he was
child at home, he r
verenced his Parents; when a ma
abroad, the people and the Magistrate
and when an old man and retire
himself: which advice being followe
by *Heraclides*, when he felt himself sic
put him upon writing his Books of th
Heavens, of those who are in hell, o
Temperance, Piety, and the chi
good.

12. Among the *Cynicks*, 1. *An-
tisthenes*, who though in jest, he bi
the man who was discoursing of th
happy state of men in another world
dye himself, yet afterward he used t
assert μαομῆν μᾶλλον ἢ ἡσθείην, That h
had rather be punished with madnes
than enjoy pleasure, adding, whe
sick, this sentence, τὸς βουλομένους ἀθανά-
τος εἶναι δεῖν ζῆν εὐσεβῶς καὶ δικαίως, That
those who would be here-
Laertius 139. after *immortal*, must *be here
godly and just*.

2. *Dio-*

2. *Diogenes* grounded all his *Cynical* and austere regards of this world upon this pleasant contemplation, Πάντα θεῶν, &c. That all things were the gods, and that wise men were the gods friends, and therefore that all things belonged to wise and good men, whom he thought the image of the gods. To a man on a sick bed complaining that life was a sad thing; he answered, Yes a bad one is so, because it is but a *tampering* of the body, when it should be the exercise of the Mind; which he inculcated so much to his Auditors, that his disciple *Monimus* counterfeited himself mad, that he might be at Liberty from his Master, to study Truth and Vertue, (abhorring Luxury and Drunkenness, as madness indeed.) with *Crates*, who comforted a mocked but good man with these words, τὸς καταγελάντας, &c. Those that make themselves so merry with thee, thou shalt see one day sadly calling thee, the *Blessed man* for thy

Vid. Vocebus Antisthenes, c.t. Diogenes ap. Elian var. hist. 10. c. L. 6. Diogenes Laertius, l. 6. p. 146, 147, &c.

Vertue, and themſelves wretched for their *Sloath*, thou being one of thoſe good men who want few things, because they are like the gods that want nothing.

Indeed Religion had ſuch a power over theſe *Cynicks*, that one of them by name *Menedemus*, as *Laertius* calleth him, and *Menippus* as *Suidas* (*in verb.* Μενίππος) out of a zeal againſt the looſeneſs of his time, walked up and down in the habit of a Fury, declaring himſelf a Spectator of mens exorbitances on Earth, ſent on purpoſe to be a witneſs againſt them in Hell.

13. The *Stoicks* among whom *Zeno* was looked upon as the Chieftain, came after a World of reaſonings, (which you will find in *Tully*, *Seneca*, *Antoninus*, *Lipſius*, *Plutarch*, *de com. notion. ad ſtoicos de placitis Phil. Epictetus*, *Hierocles*) and ſubtlety (which you may obſerve in *Diog. Laertius* his *Zeno*, *l.7. p.185.& ed.Rom.*) To theſe great concluſions,

Guid.in voc. Feſtrot.

1. That

1. *That the great end of man was to have the pleasure of living according to right reason, the daughter of* Jove, *the great moderator of all things*, to whose will it is good mens pleasure and all mens necessity to submit.

2. That vertue is the regulating of passions and affections, by reason: for indeed I think the Stoicks did no more aim at the destruction of natural affections, by their discourses of apathy, than Saint *Paul*, by his exhortation, to mortifie the flesh with the affections and lust, both aiming at the reducing of the disorder, and the raising of the nature of our faculties, that the wisdome of vertue should so compose and consolidate the mind, and settle it in such stability and resolution, that it should not be bended from the right, by any sensitive perturbations or impulsions.

Lumb. tol. 3. dist. 15. Aq. p. 3. q. 15. art. 4. Lad. l. 6. c. 14.

3. That the consequence of goodness, was calmness and serenity; and of evill, fear, bondage, grief, stupidity.

Aul. G. l. 19. c. 1. Cic. Tus. 4. l. 4. Sen. ep. 85. de. Ira. l. 9. c. Cic. de fin. l. 4. Aq. 22. de. 4. 24. Art. 2. 3. Clem. Alex, Padag. 2. 13. Laert. Zeno l. 7.

4. That that was only good, which was honest, desireable for it self, satisfactory, and lasting.

5. That nothing base was truly pleasant.

6. That all disorders of the Soul proceed from misapprehensions of the understanding, and continue by disturbing and clouding reason, which they say is in them, instead of God, whom it representeth, they say, so as he is wicked, that dares displease him, and he a mad man that dares doubt of him.

7. That the good man is free and happy in the worst condition, and the bad a slave in the best, vertue being sufficient in it self to render

Vid. Ph l. ἀγαθὸς ἐλευθερός.

der happy, and vice so to make men miserable, and that all things are unalterably ordered by the eternal mind: In testimony whereof a man need only go over the several Titles of *Chrysippus* his sober and good books mentioned by *Laertius* in his ninth book, which I will not transcribe, *ne Chrysippi, Sarinia compilasse videar*, being contented with that of *Horace* concerning *Homer* and himself, *Quid sit pulchrum, quid turpe, quid utile, quid non Plenius & melius Chrysippo aut Grantore dicit.*

14. *Pythagorus* (who travelled into *Ægypt* for Learning; and if we may believe *Origen. Clem.* of *Alex. Porph.* and others to be seen in *Seldous* book *de jur. Nat. el. gentium apud Hebræos*, *l.* 1. *c.* 2. converse with the *Jews* in *Chaldea*, yea, and if we listen to *Vossius*, c. 6. Sect. 5. *de sectis Philosoph.* with *Elisha* in *Mount Carmel.*) Summed up his observation into this conclusion.

That there were two principles of all things τὸ ποιητικὸν καὶ εἰδικὸν ὅπερ ἐστὶ νοῦς ὁ θεὸς, &c. An active and a forming principle,

principle, which is the Mind or God by all to to be worshipped.

Vid. Jamb. Sect. Pyth. comment. Symp. ut et. Arrianin epict. Malch. vit. Pythag. aldro. vandum 9. de lib. D. Laert.

2. The other τὸ παθητὸν, &c. the passive principle, which was not to be regarded. 2. That he himself came from the infernal Mansions some years past, and must return (see *Horace Carm. l. 1. od. de Archita Tarentino.* 3. That he had found one to be the beginning and end of all things, which he said were managed by fate as men were by providence. 4. That there should be a separation of Souls, their pure immortal Souls being carried up to the highest seat, and the impure to the lowest in the World, never to approach the other, always to be tormented with furies and chains, among them-

Laer. 2. p. 21. Herod. Thal. c. 44 Plin. l. 17. c. 5. l. 27. l. 24, c. 17. Arsen. inpo. Aphth Hier, Apol. ad Ruf. Herod. Euberpe Gregor, Gyrald. de Pythas. simb. Hier. in quest. ad Hebidiam A. Gell. l. 3. c. 11. Luc. Dial. Plut. de Placitis. Plut.

selves

selves; and *Plutarch* brings in *Pythagoras*, asserting the immortality of the Soul, and giving this quaint reason for it δεῖ δὲ εἰς τὸ παντὸς ψυχὴν ἀνακραθῆναι πρὸς τὸ ὅμοιον, because it must return to the Soul of the World as to the first and most perfect of its kind.

5. That the greatest good or evil amongst men, was opinion or perswasion. *Empedocles* one of his followers, hearing a discourse of the immortality of the Soul, in his old age threw himself into the flames of *Ætna* to enjoy it. (*Suidas in voce* Ἐμπεδοκλῆς, *ep. de arte poet.*)

15. When *Heraclitus* had all his lifetime wept at the folly of mankind, he was at last asked this question, wherein consisted true wisdome? to which he gave this answer, ἐν τὸ σοφὸν, that it was the only wisdome in the *World to know that mind that governed all things*, and (to use his friend *Xenophon's* words, *Laer. p.* 24. 1.) is all eye, and all ear, all things at once, Omniscient, Omnipotent and Eternall

Suidas Plin. c. 19.

Vid. Sta. rel. & Sont. Gr. el. Lat.

and

and as *Melissus* thought (in *Simplic.* his Comment on the sixth of *Aristotles* Physicks) not to be rashly spoken of, because not fully known.

16. And when *Democritus* had all his life time laughed at the folly of mankind, he at last stated the happiness of man, to lye in the serenity of the mind: and being to dye, he prolonged his life by many applications for three days, that he might live to pay his devotion to the great goddess, and depart upon her solemnity: Yea, when he and *Epicurus* loathing the absurd notions men had by poetry, &c. Entertained of the heathen *Gods*, (for they with *Dyonisius Diagoras*, *Theodorus*, and others, then called ἄθεοι, *Atheists*, got that name rather by jeering the ridiculous Polutheism of those times than by denying that Religion which is supported by the consent of all times) set their Philosophical wits on work to salve the appearances of nature, without the true God, by asserting the beginning of the world, from a lucky confluence of infinite little particles, called *Atomes*, and that so confidently that *Lucretius*, who

who put those *Atomes* into the best order, and acutest poem of any I know, in his shrew'd book *de natura rerum* (but be it remembred, That that great and witty *Epicurean* lived and dyed a mad man, (and I think with *Mirandula*, there is no *Atheist* in the world in his wits) *Geneb. Chron. l. 2. Pet. Crinit. de Poetis latinis, l. 2. c. 19.*) affirms *Epicurus* to be the first Gyant that *tollere contra est oculos ausus*, that *durst* encounter and did overthrow that notion of the Gods, that had for so many years oppressed, & kept under the free thoughts of men; Yet *Cotta in Cic. de nat. deorum l. 1. c. 86.* reports that they were so far from gaining their beloved ease, pleasure, and the carnal security of the beast which perisheth, that never was a School-boy more afraid of a rod than one of them, *Epicurus* by name was of the thoughts of a God and Death, *nec quenquam vidi*, (they are *Cottas* words) *qui magis ea quæ timenda esse negaret, timeret, mortem dico & deos.* So hard it is (saith Master *Stillingfleet* upon these words, excellently, as he doth in all his discourses (whose life God long

preserve

preserve for the good and service of his Church) for an *Epicurean*, even after he hath prostituted his conscience, to silence it, but (whatever there be in the air) there is an elastical power in the conscience, that will bear its self up notwithstanding the weight that is laid upon it. Yea *Epicurus* his followers confess that it is to no purpose to *endeavour* the *rooting* out wholly of the belief of a deity out of the *World*, because of the *unanimous consent* of the *World* in it; and there he admits this as a principle *quod in omnium animis deorum notionem impressit ipsa Natura*, that Nature it self had stamped an Idea upon the minds of men, and that upon this ground, *cum enim non instituto aliquo, aut more, aut lege sit opino constituta, manet atq; una omnium consensio, intelligi necesse est Deos esse, quoniam insitas eorum, vel potius in natas cogitationes habemus; de quo autem omnium natura consentit id verum esse necesse est*; i: e. (They are an *Epicureans* own words) Since the belief of a deity neither rose from Custome, nor was enacted by Law, yet is unanimously assented to by all mankind, it necessarily

necessarily followeth, that there must be a deity, because the Idea of it is so natural to us, that though it be very troublesome to many men, yet could it be laid aside by none as it might, if there had been no God. For as the *Stoicks* urge very well, if there were no God considering the wishes of some and the abilities of others, to overthrow such a false notion, *Non tam stabilis opinio permaneret, nec confirmaretur diuturnitate temporis, nec una cum seculis etatibusq; hominum inveterare potuisset.* Cic. Nat. deor. l. 2. *vid. Gassen. Tom. 2. l. 3.*

17. Although *Protagoras* the Sceptick begins his Book of the gods in this doubtfull manner, περὶ θεῶν οὐκ οἶδα οὔτε εἶναι, &c. As for the gods, I know not whether they be or be not; yet he and *Pyrrhon* the Master of the Scepticks being asked, Why they walked alone so much? answered, That it was to meditate how they might be good; And being urged again, What necessity there was of being good, since it was not certain that

Laer. 150. *and* 153.

that there was a God? They used to reply, It cannot be certain there is not; and it being an even lay between the serious and good, and the vain and bad man, that there is a God, though upon woful odds, the good man hazarding onely the loss of his lusts, (which it is his interest to be without) or at furthest, some little advantage being in this world at more rest and inward serenity, more healthful, respected, befriended, secure and free; and in the other, if there be not a God, as happy as the bad, but if there be, infinitely as much happier, as an unspeakable and eternal blessedness is beyond extream and endless Torments.

Dr. Tillotson, &c. *A man born to add Perspicuity to the strength of Religion.*

So that (as an excellent Person saith) 'If the Arguments for and against a 'God were equal, and it were an 'even Question, Whether there were 'one or not; yet the hazard and dan-'ger is so infinitely unequal, that in 'point of prudence every man is bound

'to

'to stick to the safest side of the Question, and make that his Hypothesis 'to live by. For he that acts wisely, 'and is a thorowly-prudent man, will 'be provided, *in omnem eventum*, and 'will take care to secure the main 'chance, whatever happeneth: But 'the Atheist, in case things should fall 'out contrary to his belief and expectation, he hath made no provision 'in this case. If, contrary to his confidence, it should prove in the issue that there is a God, the man is lost and undone for ever. If the Atheist, when he dyeth, finds that his Soul hath only quitted its lodging, and remains after the body; what a sad surprise will it be, to find himself among a world of spirits entred on an everlasting and an unchangeable state!

Yea, *Pyrrhon* himself would often repeat that of *Euripides*, τὸ γὰρ ζῆν ἐστὶ τὸ θνήσκειν, &c. *Who knoweth but to dye is to live, and to live is to dye?* and therefore *Epicurus* himself in his letter to *Menecæus*, saith, he observeth him a fool who is vain at death, wherein because of the consequence (μηδὲν ὄντος τοῦ μέλλοντος,

saith

saith he) *There is no jesting, it being of infinite concernment to be serious*; In fine, it appears from *Raymundus, Beganius, Theol. gentium. Raym. de sabud. Theol. Nat. Steuchius, Enguſh. Perenni. Philos.* and others, That all the learned men in the world found, as *Cic. de Nat. deor. l. 1. et de leg. 2.* that the notion of God and Religion is the first notion that is engraven in, and the last that is defaced out of the minds of men; and that, take away the being and providence of God out of the World, you take away all reason, faith, vertue, peace, yea and humane ſociety; yea all men, though never ſo barbarous and brutiſh, have been Religious; and though they had neither Arts, nor Laws, nor Letters, yet had Gods. See *Benzon Hiſt. de occid. Indi. Acoſtus*, both *Eman.* and *Joſeph. Hiſt. Nov. orbis Chr. Acoſt. ep. de Reb. Ind.* So authentick is that of *Tully, Nu. Tuſ. queſt. la gens tam barbara, nem. omnium eſt tam immanis, cu. jus mentem non imbuerit deorum opini. multi de diis pravâ ſentiunt, id enim vi. tioſo more effici ſoleat omnes tamen eſſe vi.*

& naturam divinam arbitrantur. Nec vero id collocutio hominum aut consensus efficit, non institutis opinio est confirmata, non legibus; omni autem re consensio omnium gentium lex naturæ putanda est; and elsewhere, *Gentes licet qualem deum haberent ignorant, tamen habendum sciunt.* There is no Nation so Barbarous, that hath not some sense of a Deity; many have odd imaginations of the deity from ill habits, but all find there is a Divine Power by pure Reason, &c. Thinking it unreasonable, as the same Heathen goeth on, that all men should believe there is a mind and reason in themselves, and none in the world, and that there should be such a glorious order of things, and none to be reverenced for it; See *Just. in serm. ad Gent.* quoting *Orpheus*, the *Sybils*, *Sophocles*, *Hom.&c.* to this very purpose. So that we see there was never any man, that to enjoy his pleasures stifled his Religion; but at last after thoughts of Religion, stifled his pleasures: This being one argument of the Divinity of the Soul, which is another argument of the being of God, that it can and doth

correct

correct sooner or later, loose mens imaginations concerning this World, and the next; And that reason doth at last form apprehensions of things quite different from those conveyed at first by sense. But how can any man live securely upon the principles of *Atheism*, when those commonly thought *Atheists*, as *Heraclides*, *Ponticus*, *Antisthenes*, *Democritus*, *Protagoras*, &c. have written Books περὶ τῶν ἐν ἅιδου, of those in the invisible state; nay, the punishments which wicked men must look for in another World, though never so secure, and the rewards good men may expect, though never so much discouraged, were so inwoven into the first thoughts of men, and looked upon as of so great concernment to common life, and society, that the *Jews* who have kept the Tradition of Religion the best of any, do say that Heaven and Hell were one of the seven things created before the World, See *Talmud. Tract. Nedarim. & Pesachim. & Pirt. R. Eleas. c. 3. Chalde. Paraph. in Gen. 2.* and the knowledge of the eternal

use. Chron. can. Posse. Bibl.

nal in the other World was of so much consequence, that *Eris* and *Pamphylus*, are by *Plato Rep. Antillus*, and *Timarchus Thespesius* by *Plutarch de sera dei vindicta*, *Aristæus in Herodotus in Melpomene*. The Woman in *Heraclides* his Noble Book περὶ ἄντρου, as *Pliny* calleth it, *Hist. Nat.* 7. c. 52. all grave Authors, not to mention instances of the like nature in their Poets, *Orpheus*, whom *Homer*, *Plato*, as little as he loved them, called πατέρας τῆς σοφίας καὶ δαίμονας, are brought in coming from the dead to declare their state there, which they would not believe while they were living; it seems as most men when dying endeavour, so all, when dead, would return if they might, to perswade those to be religious that are alive. And the words of the rich man in the 16. of St. *Luke*, (*I pray thee therefore that thou wouldst send him to my Fathers house, For I have five brethren, that he may testifie unto them, and they*

Val. max. l. p. 8. Massom. Scip. vid. Euseb. prepar. evang. l. 11. c. 35, 36. Hesich. de Philos.

See *Virgil. Ænead.* 6.

they come not to this condemnation,) are not the words of any one man, but the words of all men in the eternal State, who could wish men did believe what they feel; which if they had believed, they had not felt; and that when they are gathered to their Fathers, they are gathered to a future state, τὸν μέλλοντα αἰῶνα, as *Procopius* interprets that phrase, *Mundum Animarum*, the World of Souls, as the *Jews* (עילם חוא) nay, where Religion hath been much corrupted, people have been afraid to speak or do any unhanſome thing near the dead before they were buried, becauſe they thought their Souls fluttered about the bodies till they were laid in their graves, and would tell all they ſaw or heard as ſoon as they came into the inviſible ſtate, (*Bar. Nachomi in Bereſheth. Rabb. c. 22. Talm. Sandedrin. c. 4. & miſdrain. de anim. Nadab, Abihu, Naboth, Homer, Il.*

The words Sheol *and* Hades, *have ſignified an inviſible ſtate ſince they were words,* Broughton.

A late

A late learned man of our own, observing a new notion of *Sheol.* in *Maimonides*, *D. Dub. l.* 2. Dr. *I. w.* (of which he saith we had had a greater account, if learning had not lost 12000. excellent Jewish books at *Cremona* and other parts of *Italy*) hath this remarkable passage out of *R. Sam. Ebn. Tibbor*, an old man dying said to those about him, that he had been asleep all his life, and that he was now awake, and there was no sloath, ease and folly, but in this world; whose words the Author concludeth in these words, בו בל טרת שכיכר והשחכל &c. but do you throughly weigh these things. And what did he see when awaked? even an eternal state, of which *Hippocrates* saith, *Dediæta* that which the common people think is born, comes only out of the invisible state [ἐξ ἅδου, they are his words] and what they think is dead, goeth only into that state whence they came, κύκλος αἴδιος, or the eternal circle of things returning to one as they came from one, as *Musæus* writes: the περιοδικὴ παλιγγενεσία

Hym. 3.

of *Pythagoras*, and the *Rota in æternum circumvoluta in R. Jonas* his *Porta pænit.* fol. 42. Nay that great man among the Heathens, whom *Hierocles* makes a paralel to Christ among the Christians, *Apollonius Tyaneus* perswaded *Valerian* in a letter to him (to be seen in *Cujacius* his pretended latine version) that the dead were not to be lamented, for they exchanged not company but place, (*Plato* calleth Death some where χωρῶν διαμοιβὴν) by going to the πρατὴυσια, the first being, whom he calleth θεὸς διὰ πάντων ἀιδιος, the God to be feared by all. *Clemens Strom.* 3. *p.* 433. brings in an old man out of *Pindar*, giving this reason of his chearful death, (ὄσβιος ὀστις ἴδων ἐκεινα, &c:) happy is he who having seen the common course of this upper world, goeth into the lower, where he may understand the end of Life, and see the beginning of it. Another sick man is mentioned by *Salmasius*, somwhere, who could not quietly die till he understood what the meaning was of δομοισιν ἀΐδαο, πόλας ἀΐδαο, in *Homer*, *Domus & porta Lethi*,

Plot Enn. 1 *l.* 8.

Lethi, the houſe and gate of Hell, in *Lucretius*, *Virgil* and *Ennius*; and that ſome knowing men of that time being by anſwered him, that he could not know it, becauſe he had not purged his Soul, this being one of the miſteries that were not to be underſtood by the τοῖς μὴ τὰς ψυχὰς κεκαθαρμένοις (men that had not made it their buſineſs to purge their Souls, (*vid. Cauſab. excerp. ex codice Ceſar*) the pure among the Jews and Greeks underſtanding the two everlaſting Seats of the Vertuous and the Vitious, *R. Eliaz, in Pirk. c. 3. Gualman not. ad vit. moſis*) the one North, and the other South, where the Souls of good men, after three tryals, being freed from all their bonds, leap for joy, and are carried on high. *Diodorus Siculus* placeth the judgement of the unjuſt, and the enjoyment of the juſt in the inviſible ſtate, whereof *Rabbon Jochanan Ben. ſaccai in Gemar, Berachoth*, fol. 27. 2. as he was a dying, ſaid, he had before his eyes two wayes, the one leading to Paradiſe, and the other to Hell: the laſt of which places is repreſented by all the world, as full

of tortures, furies, [called τελχινας and ἀλαστορας, in *Plut. de defect. Orac.* See the same notions in the *Talmud* or heap of disputations, like those of our Schoolmen upon the Jewish Law, *Tract*, *Rosh. Hashannah*, c. 1. fol. 16. p. 2. See *Maymon*, well skilled in both *Talmuds* in *cap.* 10. *Sanderim.* See *R. Abdias*, *Spharnus* the great Physitian in *or Hashem. p.* 91. Nobly describing the bliss of good men after death.] The book of *Moses* his life fol. 23. p. 2. brings in God encouraging *Moses* to die, by the same description of Heaven, and the everlasting happiness of good men in it, that *Pindar* hath in the 2. *Ode* of his *Olimpiads* concerning the blessed, and that is the same with Saint *John. Revel.* 21. 21. 25. 7. *ult.* 21. And *Moses* chiding his Soul for its delay in going into the Society of Cherubims, and Seraphims under the throne of the Divine Majesty of which *Joseph Ben Perat R. Mekir in Augath Rochel*, *R. Ephodi. in D. Dub.* c. 70. *R. Shem. Tobh. Eben. Esdra. R. D. kimchi*, that King of *Gram*, and deadly enemy of Christianity in *Psalm.* 110. *R. sal. Ben. Gabirol*, the famous Jewish

Jewish Poet in *Kether Malcuth*, whose words are נעוץ, &c. the seating of just Souls under the throne of glory in the bundel of life, with a state of perfection is the *futuram ævum*, the future state into which *R. Jonah ben. Levi* in his *Tikune Sockar* fol. 63. *Col.* 1. *et.* 2. affirmeth that most of the *Rabbies* said, they were to go when dying as do most of the *Talmudists* as we may find in Constant L. Emperour, who made a key to them; yea, and *Mahomet* himself in his *Alcoran*, that *Oglio Judaisme, Græcism and Nestorianism, surat* 2. *ver.* 22. as in his dialogue with *Sinan* discourseth of a blessed state of good men begun in the inward pleasures of good men here, and perfected in their everlasting pleasures hereafter. It is a great argument to all men to live as if they believed a future state, that these men who had so little knowledge of it, by reason of their corrupt reason, as to describe it foolishly, yet had so much knowledge of it by natural reason, as to own it, and that so far as to believe that all the poetical descriptions of of Paradise, and Elizium, in

the Hebrew and Arabian Authors in the Greek and Latine Poets are *Allegories* of a more Spiritual state, and so the Persian *Ali*, and his faction understands *Mahomet*; and divine *Plato* in many places understands the *Hellenists* expressing (in *Phædro*) the feast of the Soul in contemplating the first and real being, as divinely as the Jews do the happiness of it in the beholding the *Shecinah*, or the light of the countenance of the King of life, or the Christians in the beatifick vision: and concluding that all good men have a share in that as confidently as the Jews affirm בל רשכאל, &c. that every Israelite hath a part in the world to come; all men with *Socrates* expect a future judgement, the good for a happy sentence, the unjust, the Insancibles, the encorrigible for an unhappy one to be (ἀεὶ τῶν ἀδίκων θεόματα καὶ νουθέτεμέτα) to unjust men everlasting monuments and examples, that common sentence of the *Rabbines* being the common sence of mankind אין, &c. there is no place after death for repentance: so much there was of the sense

of

of Religion upon these men, otherwise ignorant enough, that a learned Arabian, when dying considering the contradiction of the practises of men in this world with the notion all men have of another World, breath'd out his soul in this wish, *Sit anima mea cum Philosophis*, Be my soul with the *Philosophers*: The same man being pleased much with the *Ægyptian Hierogliphyck* of the Soul which was a *Pyramis* and the correspondence thus, As a *Pyramis* (if it be turned about its *Axis*, the *Axis* continuing still the same is *Geometrically* transformed into a new solid cone. So mortality having gone its rounds, as it were in this circle of time, upon the immoveable center of the soul shall become a new Body and unite again.

See Mr. Joas Grey. ser. deres.

In a discourse concerning the resurrection had before *Julius Cæsar* the Emperour, at which R. *Gamaliel* was present, *Cleopatra* the Queen asked *R. Meir* and said, we know that they that lye down shall live because it is

written, and they shall spring out of the City like the herb of the ground, but when they stand up from the dead shall they rise up naked or cloathed? he said unto her, *Valmechomer* (*i. e. argumentum a minori ad Majus, aut e contra*) from the Wheat; the Wheat is buried naked, and yet riseth up very well Clad, how much more the just men who are buried in their Cloaths; *Cæsar* said to R. *Gamaliel*, &c. *Talm. in Sanded. c.* 11, *fol.* 90. 6. *apud. Greg. Nat. p.* 128. I will conclude this part with a remarkable saying of an *Arabick* Commentator upon the *Turkish Alcoran*; he that desires to escape Hell fire and go to Paradise, let him believe in God, and the day of judgement, and doe to every man as he would be done by; What saith the careless and debauched man to this? doth he think to be without those thoughts that all mankind hath if he thinks he shall be possessed with them as men are, when dying, will it not be a torment to him that he thought not

See Camer. Hist. med. c. 37. *Sym. Groular. Hist. mem.* 2.

not of them ſooner? and that he can only think of them then when it is too late: Is there greater torment in the World then for a man on his death bed to be racked with the conſideration of his eternal ſtate, and to reflect how often he was told it would come to that and that all men ſooner or later have thoſe thoughts; how poſſible, yea how eaſie it had been to prevent them, how ſeriouſly God and men warned them of them. Good God! that men will not imbrace Religion, when they ſee they cannot avoid; that men will not come under the yoke of it, when all men doe ſo, or elſe at laſt come under the torments of it: what think you? will you ſtifle religious reflections then as you doe now, you cannot doe it, becauſe your fond imaginations and conceits, your fooliſh hopes, all that ill grounded peace within, all your carnal mirths and recreations, all your ſenſual delights & contentment which aſſiſted in the diverting of theſe thoughts will fail you, and you will be left alone to dwell with your pain and conſcience.

Sect. 3.

You see the wisest in all Ages at their death, when they were freest from design, owning that Religion which they did not consider as they ought in their lives, and they were too many, and too wise to be imposed upon; see the greatest doing the like, though too great to be otherwise over-awed or frighted.

I. *Nimrod* the founder of the *Assyrian* Monarchy, who from his dominion over Beasts whereof he was a mighty Hunter, advanced the first to a government over men (*Abarbinel in par. Noach*;) acknowledged in his later dayes Gods power over him as great as his over his subjects, wherefore he Instituted the worship of the Sun and Stars the greatest Instruments of Gods Government, (and

Νεβρω δὰρψὴ τυραννίδος. Epith.

(and many are of opinion, That the Heathens worshipped not the creature, but God appearing in them in divers wayes of administrations, but the same Lord working all in all) and when carried away by Spirits at his death, as *Annius* in his *Berosus* relates the story, he cryed out, *Oh! one year more, Oh one year more, before I must go into the place from whence I shall not return.* What you are born to do, do while you live; as who should say with *Solomon*, *Whatever thine hand findeth thee to do, do it with all thy might, for there is no knowledge nor understanding in the grave whither thou art going.*

Vid. Lyis. dissert. 9. Ang. C. D. c. 24. Sir W. Rawl. Hist. World. b. 1.

2. *Ninus* the next from *Nimrod* save *Belus*, the time, place, manner of whose death is uncertain, hath this History (in *Colophonius in Phœnix in Athenæus* his Twelfth Book) viz. *Ninus* the great Emperour, who never saw the Stars, nor desired it, worshipped neither Sun, Moon, nor Stars,

Vid. 2. Euseb. chron. & Scal. Isa. 9. See Gregory. Assimon. 232, 233.

Stars, never ſpoke to his people, nor reckoned them ſtrong in eating and drinking, and skilful in mingling wines, yet when dead left this teſtimony among all men, *viz.* Looking on this Tombe, hear where *Ninus* is, whether thou art an *Aſſyrian*, a *Mede*, or an *Indian*, I ſpeak to thee no frivolous or vain matters, formerly I was *Ninus*, and lived as thou doſt; I am now no more than a piece of earth; all the meat that I have like a glutton eaten, all the pleaſures that I like a beaſt enjoyed, all the handſome women that I ſo notoriouſly entertained, all the riches and glory that I ſo proudly poſſeſſed my ſelf of failed, and when I went into the inviſible ſtate, I had neither Gold, nor Horſe, nor Chariot; I that wore the rich Crown of ſilver, am now poor duſt.

Nay, There is a Tradition among the Jews, (in the Book *Maaſe Toral*, quoted by *Munſter* upon *Geneſis* (that *Abraham* being brought before *Amraphel* King of *Aſſyria*, for burning his Father *Terahs* Idols, though but three years old, diſcourſed before the Tyrant concern-

concerning the Creator of Heaven and Earth; *Amraphel* proudly replyed, That it was he that made the Heaven and the Host of Heaven; If so, said *Abraham*, say thou to thy Sun, that he should rise in the West, and set in the East, and I will believe thee. *Amraphel* being exasperated with the Childs boldness and discretion, commandeth that he should be cast into the fire; Out of which God delivering the Child (whence the Lord is said to bring him from *Ur* of the *Chaldees*) convinced the man, so far as to make him worship God in the fire.

Amra. phel. quasi dixit descende.

Sardanapalus, that prodigy of *Effeminacy*, as wanton as *Cicero* observed his name is, who (as *Justin* writes) did nothing like a man but that he Died as he did; yet had a Tomb at *Anchialus*, which with *Tarsus* he built in one Day, upon which he ordered this Inscription, ἔσθιε, πίνε, Eat, Drink, Play, &c. All is not worth this; his Statue being drawn fillipping the World.

Phul.

Rhul. in *Herodotus* his *Euterpe* hearing that the Oracle should pronounce against him, that he should live but six years, and dye the seventh, the King hearing this, commanded that certain Lamps should be made for the Night-time, which he intended to spend in Jovialty whilest others slept, that so he might delude the Oracle, and live twice the longer by taking so much more notice of his Day; but when he was called to Dye, *Oh* (said he) *if I had thought I had thus dyed, I had not so lived.*

3. *Senacherib* going forth with his Army against *Egypt*, it came to pass one Night, that a plague of Mice came upon him and disarmed his Souldiers, by devouring their harness of leather, in memory whereof there was erected a Statue like this Prince in stone, holding a Mouse in his hand, with this inscription, εἰς ἐμὲ, &c. *Who ere beholdeth me, let him learn to be religious.* How *Nebuchadnezzar* was taken down from the pride of a great King, to the despicable condition of a

Herodotus.

poor

poor Beast, till he lift up his eyes unto Heaven, and his understanding returned unto him, and he blessed the most High, and praised, and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdom is from everlasting to everlasting; that is, till he acknowledged the Most High to have ruled in the Kingdoms of men; is worthy all mens most serious consideration, as it is set down in *Dan.* 4. compared with the fragments of *Berosus* in *Josephus* I. *Affricanus*, *Eusebius*, *Scaliger*, and *Sedar olam Rabba*. As is the sad instance of *Belshazzar*, the last *Assyrian* Monarch, being greatly troubled, his countenance changed in him, his Lords astonied, his thoughts perplexed, so that the joynts of his loyns were loosed, and his knees smote one against another amidst the most Jovial entertainments of his most solemn Festivals called σακέαι ἡμέραι, upon the *Caldee* decree upon the wall, *Mene*, *Tekel*, *Perez*, God hath numbred thy Kingdom, and finished it: thou art weighed in the ballance

As in Athen.

and

and found wanting; thy Kingdom is divided and given to the *Medes* and *Persians*. In the same night was *Belshezzar* King of the *Chaldeans* slain, *Dan.* 5. compared with *Scaligers* notes upon the Greek fragments.

4. *Cyrus* the *Persian* left this *Memento* behind him to all Mankind. (*Plutarch*: *Paral.* 703. *edit. Par.*) ὦ ἄνθρωπε, &c. *Whosoever thou art man, and whencesoever thou comest, (for I know thou wilt come to the same condition that I am in) I am* Cyrus, *who brought the Empire to the* Persian, *do not I beseech thee envy me this little piece of ground which covereth my Body.*

5. *Alexander* the Founder of the *Grecian* Monarchy, though he allowed himself all the excesses that a man was capable of, upon an imagination that he was a God, yet after he had had experience of all things in the World, and his Master *Aristotle* had by his command studied the ground and bottom of all things in Nature, *Plutarch* and *Curtius* both testifie of him, That in his latter dayes

Vid. Alex.

dayes he called the *Gymnosophists* to resolve him whether the dead or the living were most: How *a man might become a God: How a man might live so as to dye well.* And at last was so possessed with the sence of Religion, as to lye under so much trouble and disturbance of Spirit, as to look upon every little matter as portentous and ominous, and to fill his Palace with Sacrificers, Expiators, and Diviners, οὕτως ἀρα δεινον μ̃ ἀπιστία, &c. So dreadful a thing (saith *Plutarch*) is unbelief and contempt of the Gods, which sooner or later filleth all mens minds (as it did *Alexanders*, who thereby acknowledged one greater than himself) with fears and terrors. *Vid. Alex.*

6. *Julius Cæsar* conquered the *Roman* Empire, but not his own Conscience which troubled him with dreams and terrified him with visions, putting him upon Sacrificing, divining, and consulting all sorts of Priests and Augures, though he found comfort from none, insomuch that a little before he died he

he was as heartless as the ominous Sacrifice was that he offered, professing to his friends, that since he had made an end of the Wars abroad, he had no peace at home, for having despised as well all the Gods (particularly in his expedition against *Juba*,) as all men, although his Religious fears were not so great as his murtherer *Brutus*, in whose ears *Cæsars* blood cried so loud that he could not sleep for the noise he thought he heard at his doors, and an apparition he thought he saw in his Chamber, which told him it was his evill Genius, which he should see at *Philippi*, where he no sooner saw it, than in the Career of his Victory he drooped, and retired to fall upon his own sword, that he might not fall by the Enemies: as in our own Chronicles, the young children of *Edward* the fourth, whom he is reported to have murthered, troubled *Richard* the third over-night more than *Henry* the sevenths Army did the next day;

The Romans believed a providence in that Cæsars murtherers fell upon those very weapons they killed him with.

day; for he started ever and anon in his sleep, Crying out take away these Children from me. Religion can torment those whom it cannot reclaim.

7. It were worth our while to consider; why, so wise and great a Prince as *Philip* of *Macedon* had one every morning to call upon him to remember that he was a man; why he was so afraid to be charmed with the sweets of life, as to be roused every day from sleep with the news of death; and why so puissant an Emperour as *Saladine* would have these words proclaimed to his Army, and communicated to posterity, *viz.* Great *Saladine*, Magnificent Conquerour of *Asia*, and Monarch of the whole East, carries away nothing with him to the grave, for fruit of his Victories, but only a shirt which covereth the mould of his body, and even this rag of linnen too fortune giveth him only to give the worms: *Fui, & nihil amplius*, I have been, and that is all.

To see the Emperour *Adrian*, celebrating his own Funerals, and carrying before him his Coffin in Triumph, when he lived; and when he was a dying,

dying, to hear him cry, *animula, vagula, blandula, &c.* Ah poor Soul, whether wilt thou go? is an Argument to all sober men, that though Riches, Honour, and Pleasures possess the imagination, yet Religion dwells in our reason; those things staying with us only during the age of phansie, and this lasting, during the time of our being; a consideration that may bring all men of *Guevara's* mind, that the most Courtly and pleasant lives are publick Penances, and that a serious life is the only pleasure.

Who was both a Courtier, and a Recluse.

8. *Nero* having run up and down to all the pleasures in the woald, to divert and suppress all thoughts of the deity, found it impossible, the apprehensions of God, in the midst of Theaters, feasts and sports, stinging his heart; if he slept on roses, or down, the dead men he had killed troubled him; he scoffed at Religion, and feared: one while he despised sacred things, and at another time they made him tremble with horrour, in vain seeking all wayes imaginable

ginable for expiation, his Soul being torn with exquisite torments; wild as a stung beast a great while, and at last sottish as a tame one, beseeching the Senate to have so much mercy on him as to kill him, to save him the labour and horrour of doing it himself; who had not a more tormenting thought than this, that he was an Athiest, notwithstanding the warning given him by the burning of *Diagoras*, the lice of *Pherecides*, the dogs of *Lucian*, the thunderstruck *Olympius*, and the fearful death of others that led Atheistical lives; (*vid. Dion. Prusæus Orat.*)

9. *Tiberius Cæsar* in *Tacitus* had his sins so turned into punishments. *An. 6.*
"that he thought nothing
"would confirm men more in ver-
"tue than to see wicked mens breasts
"opened with their inward wounds
"and gashes, where their minds are
"tormented with guilt, lust, and evil
"thoughts, as much as the body is vex-
"ed with stripes; neither the greatness of his fortune, nor the pleasure of his diversions and solitudes, being able to remove the punishments he carryed about

bout him, insomuch that he doth profess his anguish to the Senate in these words; *Quid vobis scribam patres conscripti, aut quomodo scribam, aut quid omnino non scribam hoc tempore? Dij deæq; pejus perdant, quam quotidie me perire sentio.* And *Dion Cassius* in *Tib.* doth profess to the world his acknowledgement of the πρῶτος καὶ μέγιστος ἐκεῖνος θεὸς, &c. The first, and great God, that made and governeth all things.

Suet Tiber. c. 61.

10. *Otho* having killed *Galba* could not kill his ghost, which though in vain, by all waies of expiation attoned, gave his conscience as great a wound as he had done his body; so that in his distress he came to that serious conclusion, which *Livy*, *l.* 3. saith all men come to in distress, *pro se quisq; deos esse, & non negligere humana fremunt*, every man then believes a God; whence that smart saying of Saint *Cyprian* [*hæc est summa delicti*] &c. this is the highest, both folly and impiety, not to have those lawful sentiments of a God, which a man cannot be without.

De van. idol.

11. *Neq;*

11. *Neq; enim post id Jugurtha, &c.* neither had *Jugurtha* [writes *Salust.* of him] " After his many villanies "a quiet day or night, nor could he "trust any place, time, or man, fearing both Friends and Foes, looking "about, and pale, at every noise, tumbling from one Room to another, "several times in the night, in a way "unseemly for a Prince; and so mad "with fears, as sometimes to get up in "his sleep in arms, disturbing the whole house: whence the Author concludeth that there is a God within men, who seeth and heareth all that they do: and I may infer with *Tertullian ex animæ ipsius testimonio probamus deum que licet corporis carcere* Apol. 9. *pressæ, &c.* We may see and feel a God in our Souls, which though kept close in the prison of the body, though depraved by ill principles, though weakened by lusts and concupiscence, though enslaved to false gods; yet when it awakes and recovers, as out of a drunkenness, a sleep, or sickness, it owns, fears, and appeales to a God, and repenting looks up to the heaven

heaven, from whence it came.

12. *Julian* the Apostate (of whom *Crakanthorpe de provid. dei* hath this character, *quo tetrius, magisque ; dei simul, & hominibus exosum animal orbis vix vidit.*) Yet gave this testimony towards the latter end of his life to Religion in general ἴσμεν θεὸν τὸ πιστεύομεν πάντες, &c. We all by nature without any instruction have ingraven in us strong perswasions of a Divine being, to whom we must look up ; and I believe, saith he, that our minds are to God, as our eyes are to light ; and at his death to Christian Religion, in particular, when having two plots for the honour of his Government, and Idols, the rooting out of the *Galileans*, (so he called the Christians, and the subduing of the *Persians*, he was prevented in the former, by being overthrown in the latter ; and being shot or thrust in the belly, he threw up his blood towards Heaven, saying, *Vicisti Galilee, Thou hast overcome, O Galilean*, meaning Christ. *Ita simul & victoriam fassus est, & Blasphemiam evomuit*, (see *Naz. or.* 4. *in Julian*) *Socrates Sezom. Theodoret in Jul.*

Jul. collected *in Pez. meliſic. Hiſtor. p. 2. p. 273.* Indeed St. *Baſil* gave the right reaſon why he and all other Apoſtates ſlight Religion, even becauſe they underſtand it not. Ἀνέγνων, ἔγνων, κατέγνων *I read, I underſtood, I condemned,* ſaid *Julian*; ἀνέγνως, ἀλλ' οὐκ ἔγνως, εἰ ἔγνως, οὐκ ἂν κατέγνως, *Thou haſt read, but not underſtood; for if thou underſtood, thou hadſt not condemned,* ſaid *Baſil.*

13. *Seneca*, a man of great parts, prudence and experience, after a ſerious ſtudy of all the *Philoſophy* then in the World, was almoſt a Chriſtian in his ſevere reproofs of vice, and excellent diſcourſes of Vertue, (*Lipſius epiſt. ad Paul. Quintum.*) and a Saint as *Jerome* (*de Script. Eccles.*) reckoneth him for his ſuppoſed Epiſtle to St. *Paul*, and St. *Pauls* to him, to be read, ſaith Mr. *Gataker* in his *Preloquium* to *Antonius*, by thoſe that ſtudy Divinity, as well as thoſe that ſtudy other in learning. And came to this

Tacit. l. 13.

Abſit ut epiſt. olas illas legitimas putetis. Lyl. Greg. Cyr. de poet. biſt. dial. l. 8. vid. Scrivel. Annot. in Martial 10.

excellent temper by this consideration in his reduced years (which is to be seen in his excellent Preface to his Natural Questions,) *O quam contempta res est homo, nisi supra humana se erexerit.* What a pittiful thing is man, were it not that his Soul soared above these earthly things. Yea, and when he was somewhat dubious as to the future condition of the Soul, yet he could tell his dear *Lucilius*, with what pleasure he could think of it: and at last that he was setled in his opinion of an eternal state with this thought, *Et hoc habet argumentum divinitatis suæ, quod illam divina delectant, nec ut alienis interest sed ut suis*; The Soul had that mark of divinity in it, that it was most pleased with divine speculations, and conversed with them as with matters that did nearly concern it; and when it had once viewed the dimensions of the Heavens, *Contemnit domicilii prioris angustias*, it was ashamed of the Cottage it dwelt in; nay, were it not for

Miraris homines ad Deos ire Deus in hominem venit. nulla sine deo mens bona sen. ep. 73. p. 673.

for these contemplations, *Non fuerat operæ pretium nasci*, it had not been worth while for the Soul to have been in the body, and as he goeth on in *detrahe hoc inestimabile bonum, non est vita tanti ut sudem aut æstuem.* Whence come such amazing fears, such dreadful apprehensions, such sinking thoughts of their future condition, in minds that would fain ease themselves by believing that death would put a period both to Soul and body? whence on the other side comes such incouraging hopes, such confident expectations, such comfortable prepossessions of their future state in the souls of good men, when their bodies are nearest to the grave, *An dubium est habitare deum sub pectore nostro, an cælumq; redire animas, cæloq; veniri,* And while the Soul is here in its cage it is continually fluttering up and down, and delighteth to look out now at this part, and then at another, to take a view by degrees of the whole universe, as *Manilius, Seneca's* contemporary, expresseth it, *Quid mirum noscere mundum, si possint homines quibus est & mundus in ipsis.*

To these notions of the future state it was, that *Cæsar* owed that his opinion of death, that it was better to dye once than to lose his life in continual expectations: Being troubled with that unhappiness of men, mentioned in *Athenæus* ἔργον ὡς παρέργον, &c. That he had done his work as if it had been his play; and his play as if it had been his work.

14. *Aug. Cesar* consulting the *Oracle* about his successor, received this answer (παῖς Ἑβραῖος) An Hebrew child hath bid me leave these shrines, &c. which Oracle *Augustus* having received, erected an Altar with this inscription, *Ara primogeniti dei, the Altar of the first born of God*: and when *Tiberius* by *Pilates* Letters, *qui pro conscientia Christianus* himself heard of the wonderful death of Christ (at which there was a voice heard saying, that the great God *Pan* is dead, and at the ecclipse it was said, that either nature was dead, or the God of Nature) and his more wonderful resurrection he would have had him made a God. (See *Phlegon. de temp.*

Holling p. 35.

temp. in orig. cont. Celsum. l. 2. Fol. 21. Pliny l. 2. c. 25.

15. That Deity which *Tiberius* owned, he feared, securing his head with *Laurel* against the Thunderer; and running to his grave as *Caligula* did afterwards under his bed, for fear of a God. That God which the great *Scipio* had at last such a reverence for, that before he went about any business into the Senate, he went to prayers into the Capitol, looking for no good success from the Counsels and endeavours of men, without the blessing of God, who he thought made, and was sure governed the World. And indeed there was no man ever went seriously about any great matter, but at last he was glad to take in the assistance of a God, as *Numa* consults with *Egeria*, *Zamolcus* the *Thracian* with *Ægis*, *Lucurgus*, *Solon* and *Minos* with *Jove*, *Mahonet* with the Angel *Gabriel*, Gods Messenger; *Caligula* with *Castor* and *Pollux*.

16. And as we have made it clear, That all men have near their latter end a sence of Religion; So *Plutarch* in his Book of Lives, concludes most of his

Heroes Histories with discourse of Religion, How divinely doth he treat of Immortality, and the happiness of a future state, σωυν ᾗ ἔτι λείπεται ἀινῶος εἴδωλον, &c. when the body lyeth under pale death, the Soul remains carrying upon it the image of eternity, for that is the onely thing that came from the Gods, and must return thither, not with, but without the body altogether pure and spiritual, nothing following it but Vertues, whiah place it among the Heroes and the Gods. How rationally doth he discourse of the Divine Nature, and the being of a God, towards the close of *Pericles* his life? How seriously doth he bring in *Fabius Maximus* that great Commander in the emminent danger of the Common-wealth, not training his men, but searching in the *Sybills* Books, and telling his Countrey-men, that they were overthrown, not by the weakness or rashness of the Souldiers, but by their neglect and contempt of the Gods, καλιστὴν ἀρχόμενος ἐκ θεῶν ἀρχὴν, beginning his great Enterprize for

Vit. Rom. uli in p. 34. Ed. Par.

for the saving of his Country bravely, with the service of the Gods; οὐ δεισιδαιμονίαν ἐρσαζόμενος ἀλλὰ θαῤῥήνων εὐσεβεία τὴν ἀρετῆν, as *Plutarch* goeth on, p. 176. not designing to ensnare mens minds with superstition, but to confirm their valour with piety, and to ease their fears with the hope of divine assistance, raising the desponding peoples minds by Religion to better hopes, ὡς καὶ τοῦ θεοῦ τὰς εὐπραξίας δι' ἀρετῆς καὶ φρονήσεως παραδιδόντος, because it was a common principle amongst them, *That the Gods gave success to Vertue and Prudence*: upon which *Fabius* advised them, not to fear their Enemies, but to worship the Gods; and speaking of his successes, he hath these words, ἀλλὰ ταῦτα μὲν ἄν τις εὐνοιαν θεῶν ἀναθείη, *But these you must ascribe to the goodness of the Gods.* It was the same man, who when he was asked what he should do with the gods of *Tarentum*? answered, ἀπολείπωμεν τοὺς θεοὺς ταραθινοῖς κεχολωμένους, *Let us leave to the* Tarentines *the Gods that are angry with them.*

How easily doth the same Author dispute of the influence God hath up-

on the will of man by Vertue, and on the frame of Nature by Miracles and Prodigies, in *Coriolanus*, *Camillus*, and *Dion*. How gravely doth he assert in *Marius*, *That the neglecting of the study of true Wisdom will revenge it self, the despisers of it* (as he saith) *not being able to do well in their greatest prosperity, and the lovers of it not doing ill in their lowest adversities*. How seriously doth *Themistocles* promise the *Persian* King (τιμᾶν βασιλῆα, καὶ προσκύνειν εἰκονα θεοῦ τοῦ τὰ πάντα σώζαντος) *To honour the King, and to worship the God that preserveth all things*. How devoutly doth *Camillus*, p. 131. appeal to the Gods as Judges of Right, and Wrong, Confessing after all his great Exploits, That he owed his greatness, not to his own actions, but the Gods favour, [πολλαῖς καὶ μεγαλαις ἐπιφαιείαις ἑκάστοτε συμπάροντος] who was upon all occasions present with him by many and great manifestations of himself, of which *Plutarch* hath this grave discourse, *To believe these manifestations, or disbelieve them, is a matter of great uncertainty; some by too easie a Faith falling*

p. 132.

to

to superstition, and vanity; others by too obstinate an unbelief into a neglect of the Gods, and loosness, ἢ δὲ εὐλαβεῖα καὶ τὸ μηδὲν ἄγαν ἄριστον, *wariness, and a mean are best.* How resolvedly doth *Cato minor*, when he would not yield to *Cæsar*, to whom the world submitted, choosing rather that *Cæsar* should envy his death, than save his life;) First read over *Plato*'s discourse of the Soul, which was found over his Beds head, and then he dispatched himself with assurance of enjoying what he read. As *Empedocles* having perused a discourse of the eternal state of Souls, threw himself into *Ætna*, and *Pliny* into *Vesuvius* the emblem, if not the real seat of that state. And there was nothing made *Artaxarxes* so afraid of death when the Assassines broke into his Chamber, as the uncertainty of his state after he was dead; The reason why he wept when he looked upon his Vast Army, to consider that of 300000 men, there would not in sixty years be *two men in the Land of the Living.*

p. 132.

752.

The vanity, indeed and shortness of life was so much upon *Augustus Cæsars* spirit, that when he was a dying he spoke to his friends about him to clap *Suet.* their hands, intimating to them that his life was only a short stage, and his dying a going off from it. Of this, *Titus Vespasian*, the delight of mankind, that dismissed from him none sad, was so sensible, that if he remembred at night that he had done no good that day, he would cry out *Amici diem perdidi*, Friends, I have lost a day. And that Prince was so sensible of a deity in the government of the World, that when Crowns were sent him upon his conquest of *Jerusalem*, he refused them, saying *that he* did it not himself, but God, to shew his wrath upon the children of disobedience (if I may so translate *Pezel. p.* 35.) made use of him as an instrument and the rod of his anger. And so serious was he and *Nerva* upon these thoughts, that *Appollonius Thyaneus* in *Phylostratus* saith, neither of them was ever seen to smile or play. And *Trajan* entring upon his government said, I enter into,

to this palace in the same temper that I wish I were of when I goe out of it. These persons no doubt finding the vanity of the World as feelingly as *Septimus Severus* did, who left this testimony of his life.

I have been all things, and it profiteth me nothing. And *Alexander Severus* allowed Christianity out of love to that one precept, do not that to another which thou would *not have done to thy self*, a precept, upon consideration of the excellency of it, he had engraven on his Plate, and Roomes, and proclaimed at the punishment of all malefactors. And indeed Religion was so amiable in the eyes of most of the greatest men in the World, that *Charles* the great said of it as another Emperour had done before him, that he gloried more in being a Son of the Church, then in being an Emperour of *Rome*; and when an *African* King ready to be Baptized in his house, saw twelve Christian beggars, and asked whose servants they were, was told they were Christs, thereupon refused Baptism, because the servants of Christ were

so

so poor, the Emperor replied, that if he went to prayer three times a day as he did he would find such inward excellencies in Religion as would recompence all the outward inconveniences that might attend it.

Dan. Heinsius, a Master (as *Selden* expresseth it) *tam severiarum quam amœniarum Literarum*, History-professor at *Leyden*, Secretary and Bibliothecary of the same University, and appointed Notary of the Synod of *Dort*, said at last, Alas, as to humane Learning, I may use *Solomon*'s expressions, *That which is crooked cannot be made strait.*

Methinks (saith *Heinsius*, and Master *Baxter* out of him) I could bid the world farewel, and immure my self among my Books, and look forth no more, (were it a lawful course) but shut the doors upon me, and (as in the lap of Eternity) among those Divine Souls employ my self with sweet content, and pity the rich and great ones that know not this happiness. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed!

Cardinal *Mazarine*, having made Religion

ligion wholly subservient to the Secular interest, amassed to his own interest and person all the Treasure and Interest of *Europe*, and managed the Crown of *France* for several years together; discoursing one day with a *Sorbon* Doctor concerning the immortality of the Soul, and a mans eternal estate; and then wept, repeating that Emperours saying, *Animula vagula blandula, quæ abibis in loca? O my poor Soul, whither wilt thou go?* Immediately calling for his Confessor, and requiring him to deal freely with him, and vowing ten hours of the day for Devotion, seven for Rest, four for Repasts, and but three for business: saying one day to the Queen-mother, *Madam, your favours undid me: and were I to live again, I would be a* Capuchin *rather than a* Courtier.

Cardinal *Richlieu*, after he had given Law to all *Europe* many years together, confessed to *P. du Moulin*, that being forced upon many irregularities in his life-time by that which they call *Reason of State*, he could not tell how to satisfie his Conscience for several things,

things and therefore had many temptations to doubt and disbelieve a God, another World, and the immortality of the Soul; and by that distrust, to relcive his aking heart: But in vain; so strong (he said) was the notion of God on his Soul, so clear the impression of him upon the frame of the World, so unanimous the consent of mankind, so powerful the convictions of his Conscience, that he could not but *tast the power of the World to come*; and so live as one that must die, and so die as one that must live for ever. And being asked one day why he was so sad: he answered, *Monsieur, Monsieur, the soul is a serious thing; it must be either sad here for a moment, or be sad for ever.*

Sir *Christopher Hatton*, A little before his Death, advised his Relations to be serious in the search after the will of God in the Holy Word: For (said he) it is deservedly accounted a piece of excellent knowledge, to understand the Law of the Land, and the Customs of a mans Country; how much more to know the Statutes of Heaven, and

and the Laws of Eternity, those immutable and eternal Laws of Justice and Righteousness! to know the will and pleasure of the Great Monarch and Universal King of the World! *I have seen an end of all Perfection; but thy Commandements, O God, are exceeding broad.*

Whatever other Knowledge a man may be endued withal, could he by a vast and imperious Mind, and a Heart as large as the Sand upon the Seashoar, command all the Knowledge of Art and Nature, of Words and Things; could he attain a Mastery in all Languages, and sound the depth of all Arts and Sciences; could he discourse the Interest of all States, the Intrigues of all Courts, the Reason of all Civill Laws and Constitutions, and give an Account of all Histories; and yet not know the Author of his Being, and the Preserver of his Life, his Sovereign and his Judge; his surest Refuge in trouble; his best Friend, or worst Enemy; the Support of his Life, and the Hope of his Death; his future Happiness, and his Portion for ever; he doth but

sapienter

sapienter descendere in infernum, with a great deal of wisdom go down to Hell.

† *Hic* (speaking of a Country mans house, into which he retired by chance for food.) (*O sapientiam dei admirabilem*) (saith he) *optimam scholam Christianitatis dominus mihi paraverat, sic effecit deus admirabiliter ut bonus rusticus sanctissimum Zelum quem habebat operante domino mihi quasi instillaret. Ego vero malus Christianus, si quidem Christianus ei scientiâ præluceram eadem hora suam gratiam in utroq; explicavit, & ostendit deus, a me scientiam rustico, ab illo Zeli semina quædam ingenerans.*

Francis Junius, † a Gentile and an Ingenious Person, who hath written his own Life, as he was reading *Tully de Legibus*, fell into a perswasion *nihil curare Deum, nec sui, nec alieni*; till in a Tumult in *Lyons*, the Lord wonderfully delivered him from imminent death, so that he was compelled to acknowledge a Divine Providence therein: And his Father hearing the dangerous ways that his Son was mis-led into, sent for him home, where he carefully and holily instructed

instructed him, and caused him to read over the New Testament; of which himself writ thus; *Novum Testamentum aperio, exhibet se mihi adspicienti primo augustissimum illud caput, In principio erat Verbum*, &c. When I opened the New Testament, I first lighted upon *John*'s first Chapter, *In the beginning was the word*, &c. I read part of the Chapter, and was suddenly convinced that the Divinity of the Argument, and the Majesty and Authority of the Writing, did exceedingly excel all the Eloquence of Humane Writings: My Body trembled, my Mind was astonished, and was so affected all that day, that I knew not where and what I was. *Thou wast mindful of me, O my God, according to the multitude of thy Mercies; and calledst home thy lost Sheep into thy Fold.* And as *Justin Martyr* of old, so he of late professed, that the power of godliness in a plain simple Christian wrought upon him, that he could not but take up a strict and a serious Life.

The Earl of *Leicester*, in Queen *Elizabeths*

Zabeths days, though allowing himself in some things very inconsistent with Religion, came at last to this Resolution, that Man differed not from Beasts so much in Reason, as in Religion: and that Religion was the highest Reason, nothing being more Rational, than for the supream Truth to be believed, the highest good to be embraced, the first Cause and Almighty Maker of all things to be owned and feared; and for those who were made by God, and live wholly upon him, to improve all for him, & live wholly to him: Agreeable to the Apostle, *give up your Souls and Bodies unto him, which is your reasonable Service.*

Galeacius Caracciolus, Marquess of *Vico*, a Noble Personage of a great estate, powerful Relations, both in the Emperours, and in the Popes Court, the latter of which was his near Relation; notwithstanding the great Overtures of his Master, *Pathetick* letters of his Uncle, bitter Cryes

See his life writ first in Italian, *then in* Latine *by* Beza, *& in* English *by* Crashaw, *and* Calv. Ded. ep. Com. in 1, ad Cor.

Cryes and Tears of his Parents, his Wife and Children, the loſs both of his Honour and Eſtate, forſook his Country, and all that was dear to him, to come to *Geneva*, and embrace a reproached, deſpiſed & perſecuted truth, with *Moſes*, to whom he is compared, *chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt, greater riches than the treaſures of the world, becauſe he had a reſpect to the recompence of reward; And endured as ſeeing him who is inviſible:* where he uſed to ſay, That he would not look upon himſelf *as worthy to ſee the Face of God, if he preferred not one hours Communion with Chriſt, before all the riches, and pleaſures of the world.*

—(Saith a Great Man, ſpeaking of this Marqueſs) *Non celandum eſt hominem primariâ familiâ natum, honore & opibus florentem,*

Valdeſo, *the Author of a good Book of Conſiderations is an inſtance of the ſame nature, leaving the Empe-rours ſervice, for the ſtricter profeſſion of Religion; The particulars I have not now by me.*

florentem, nobilissimâ & castissimâ uxore, numerosa prole, domestica quiete & concordia totoq; vitæ statu beatum, ultro ut in Christi Castra migraret patria cessisse: ditionem fertilem, & amænam, lautum patrimonium, commodam non minus, quam voluptuosam habitationem neglexisse splendorem domesticum, patre, conjuge, liberis, cognatis ex affinibus sese privasse, &c.

Galen, (who should have been mentioned before) in his Excellent Book *de usu partium*, which *Gassendus* supposeth he writ with a kind of enthusiasm upon him, (*Adeo totum opus videtur conscriptum ἐνθουσιαστικῶς.*) and so that [to use the words of a Learned man] all those *Seventeen* Books of his upon that subject, are a kind of 119. *Psalm* in Philosophy, or a perpetual Hymn upon the praise of the great Creator; a just Commentary upon those words of the *Psalmist*, Psal. 139. 14. *I am fearfully and wonderfully made: marvellous are thy works, and that my Soul knoweth right well.*

I say, *Galen* observing the beautiful and useful contexture of mans body, which

which *Lactantius* calls *Commentum Mirabile*, could not choose but break out into the praise of him that made it, handling this argument for the Divine Providence and Wisdom, in ordering the several parts of animals, and adapting them to their several uses against *Epicurus* then, with as much zeal and exactness as any Christian can do now against *Atheists*; So that, that whole Book contains in it a most full and pregnant Demonstration of a Deity, which every man carrieth about him, in the frame of his body, on which account men need not go out of themselves to find proof of a Deity, whether they consider their minds or their bodies, those *Domesticos testes*, of which all men that have considered them, have said as *Heraclitus* said in another case, *Etiam hîc dii sunt.*

Lact. de opif. dei, ex ipsis membrorum officiis & usibus partium singularum quantâ vi providentiæ quisq; factus sit intelligere nobis licet. See *Arist. de partibus Animal.*

This

This instance makes good a Learned Man's Observation, That however men may for a time offer violence to their reason, and conscience, subduing their understanding to their wills and appetites; yet when these faculties get but a little Liberty to examine themselves, or view the world; or are alarumed with Thunder, Earth-quake, or violent sickness, they feel a sense of a Deity brought back upon them, with greater force and power than before they shook it off with. These and some other considerations of this nature wrought upon *Funcius* the Learned *Chronologer*, that reflecting upon his deserting the calling of a Divine, to advance to the honour of a Privy-Counsellor, he left this warning to posterity.

Discę mei exemplo mandato munere fungi, & fugę ceu pestem τὸ πολυπραγμονεῖν, which you may understand by the admonition, *Justus Jonas*, Son of a Divine of that name, bequeathed next year to all that came after him: *Quid juvat innumeros scire atq; evolvere casus,*

si

si facienda fugis, si fugienda facis.

9. Sir *Philip Sidney* (a Subject indeed of *England*, but they say chosen King of *Poland*) whom the Queen of *England* called Her *Philip*; the Prince of *Orange*, His *Master*; whose friendship the Lord *Brooks* was so proud of, that he would have it to be part of his Epitaph, *Here lyeth Sir* Philip Sidneys *friend*; whose death was lamented in Verse by the then Kings of *France*, and *Scotland*; and the two Universities of *England* repented so much at his death, of that innocent vanity of his Life, his *Arcadia*, that to prevent the unlawfull kindling of heats in others, he would have committed it to the flames himself; and left this farewell among his friends, "Love my memory, cherish "my friends, their faith to me may assure you that they are honest, but above all, govern

your will and affections by *See my Lord* Brooks *his Book*, the will and word of your Creator; in me behold the end of this world and all its vanities.

10. The

10. The late famous French *Philosopher*, *De Cartes* (who should have been thought on sooner) though no Atheist, because so zealously asserting the existence of God, and the immortality of the Soul, yet because he is much in vogue with men Atheistically disposed, as if his *Hypothesis* ascribing so much to the power of matter, served theirs that think there is nothing left to do for the providence of a God; and as if he thought he could clear up the account of the worlds beginning without a God; is a great evidence of the power of Religion, when after his long * discourse of the power and notion of matter, this great improver, and discoverer of the Mechanical power of matter doth ingeniously confess the necessity, not only of Gods giving motion in order to the Orginal of

* De princip. p. 2. art. 54. 55.

Nay Doctor Harvy *having searched accurately into the nature of generation, concludes upon a Creation, because none ever found any thing, either elements or particles before, and seperate from bodies, which might make them, therefore God made them.*

of the univerſe but of his conſerving motion in it, for the upholding of it: *Conſidero Materiam* (they are his own words in his anſwer to the third letter of *H. M. p.* 104.) *Sibi libere permiſſam, & nullum aliunde impulſum ſuſcipientem, ut plane quieſcentem, illa autem impellitur a deo, tantundem motus ſive tranſlationis in ea conſervante quantum ab initio poſuit*, And therefore its no wonder that it is reported of one of the greateſt unbelievers now among us; that he trembleth at the thought of death, becauſe though in an humour, he ſpeaks ſtrangely of God, yet in his ſtudy and thoughts, he cannot but tremble before him; and whatever his peeviſhneſs hath ſpoken of the eternal Spirit, his Philoſophy owns, and fears him, without whom he may wrangle, but he cannot ſleep; yet, he that talketh ſo peremtorily of the great God in publick, looketh not ſo in private: There may be ſome Atheiſts in company, but there is none alone; and certainly he would not be ſo afraid in the night to put out the light on the beds head, but that he confeſſeth it impoſſible to extinguiſh

the candle of the Lord in his bosome, for we may say of those that are commonly called Athiests, as *Plato* [*de rep.* l. 9.] doth of Tyrants [ἐὰν τὶς ὅλην ψυχὴν] &c. If any person could but see throughly into their Souls, he should find them all their lives full of fear, grief and torments; *Pectus inuste deformant maculæ vitiisq; inolevit imago.*

Vid. Νεκυια *Hom. Virg. Sen. Luc. Statis.*

And I do not wonder at it since *Strabo* reckoneth this among the Apothegmes of the Indians τᾶν καθ' ἁδὸ κρισεων, there are judgements in the invisible state, and that the *Brachmans* esteemed this life, but ἀκμὴν κυομέων, but the state of a new born Infant, and death was a new birth, to a better and a more blessed life to them that followed wisdom; whereof the *Gaules*, and the *Brittains* were in *Cæsars* time so confident, that he saith, [1 *de bel. Gal.*] that the reason why they fought so obstinately was because they

Strabo, l. 15. *Herod. Euterp. de Ægyptis quibus est de infernis Persausio. Taci. Propbyr, l. 4. de Edendis Anim.*

they were taught by the *Druids* not to fear death, because they knew it was but passage to a better life, the Soul in their opinion not perishing, but passing from one to another; which *Lucan* hath expressed in his ranting way, thus *Longæ, Canitis si Cognita, vitæ mors media est, certa populi quos despicit arctos Felices errore suo, quos ille timorum maximus haud urget lethi metus, inde ruendi, in ferrum, mens prona viris; animæq; capaces mortis, & ignavum est redituræ parcere vitæ.*

Gregentius Archbishop of *Tephra*, in the Kingdom of the *Homerites*, in the Empire of *Æthiopia*, many hundred years ago, upon the request of the Godly King of that place, undertook a Disputation with the Jews about the truth of Christian Religion, (the disputation is at large printed out of an antient *M. S.* procured by Abbot *Noall*, his Christian Majesties Envoy to *Constantinople* and the East: in the first volume of *Bibliotheca patrum*, *p.* 194. published at *Paris*, 1624.)

Lent being over, and the Jews coming to give an account of themselves

before the King, and all the Nobility of the Kingdom. Holy *Gregentius* the Arch-bishop undertook for the Christians, and *Herbanus* a learned man in the Jewish Laws and Prophets undertook for the Jews in a solemn disputation before the most solemn assembly in the world, several dayes until *Herbanus* being astonished to hear so many places of the Law and Prophets alledged for Christ, was so ingenious as to confess, that since *Moses* came from God, the *Jews* should hear him; and since Christ came from God the Christians should hear him, and to offer, that if Christ were come already as he believed he was to come in Person, and end the controversie with mankind; an offer which all the Jews assented to, with a loud voyce to God; the King and the Archbishop saying, shew us Christ, and we will believe in him, whereupon the Archbishop leaving the assembly, went aside to pray, and as the King and the assembly said Amen, to the close of his prayers, there was an Earthquake about them; and in the East, the heaven opened with a great brightness

brightness above them, from whence the Lord Jesus appears in glory before them: and after each side was a little recovered of its *Extasies*, the one of joy, the other of fear, bespeaks them thus, with a loud voyce upon the prayer of the Archbishop and the Faithful, I appear before your eyes, who was crucifyed by your Fathers; at which voyce the astonished Jews were struck blind, and upon enquiry, finding that the Christians were not so, *Herbanus* being led to the Archbishop, desired that he would pray Christ to open their eyes, as he had shut them, and they would believe when they saw that he could do good as well as evil; adding that if he did not, he should answer it in the day of Judgement.

The Archbishop answered, That upon condition they would be baptized, they should receive their sight; what if we should be baptized and continue blind said *Herbanus*; Let one of you be Baptised, answered the Archbishop; They consented, and the man no sooner had his head sprinkled, but he had

his eyes opened, and cryed out Χριστὸς θεός ἐστιν ἀληθὴς, καὶ πιστεύω εἰς αὐτὸν, Christ is true God, and I believe in him, whereupon all the rest were Christened, to the number of 505000. men, *Moses* appearing likewise to *Herbanus*, for whom the King stood, who made him a Senator, in a vision, submitting himself to Christ, in whose Religion that whole Country was instructed, becomming as strict Christians (after many days praying for pardon) as they had been obstinate Jews.

Prat. Spirit. c. 195. refer. Bar. An. 411.

Sophronius Bishop of *Jerusalem*, delivereth the following History, as a most certain and infallible Truth to Posterity.

That *Leontius Apiamensis*, a most faithful and Religious man that lived many years at *Cyrene*, assured them, That *Synesius* (who of a Philosopher became a Bishop) found at *Cyrene* one *Evagrius* a Philosopher, who had been his old acquaintance, fellow-Student, and intimate friend, but an obstinate Heathen, with whom *Synesius* was earnest, but in vain, to become a Christian, following

following with arguments for Christian Religion so close, that the Heathen, though he persisted a great while in discourses to this purpose, *That to him it seemed but a meer fable and deceit, that the Christian Religion teacheth men, that this world shall have an end, and that all men shall rise again in these bodies, and their flesh be made immortal, and incorruptible, and that they shall so live for ever, and shall receive the reward of all that they have done in the body; and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy shall have treasure in Heaven, and shall receive an hundred fold from Christ, together with eternal life.*

Yet being convinced by *Synesius* his close arguments, that they were certain truths, he and his family was Baptized, and not long after brought *Synesius* three hundred pounds in Gold, to be distributed among the poor, upon condition he would give him a bill under his hand, That *Christ* should repay him in another world; which he did: Not long after, *Evagrius* being near death, ordered his Sons at his Burial to put

Syneſius his Bill in his hand; they did ſo, and the third day after, the Philoſopher ſeemed to appear to *Syneſius* in the night, and ſay unto him [*Come to my Sepulchre where I lye, and take thy Bill, for I have received the debt, and am ſatisfied: which for thy aſſurance I have written with my own hand*;] Whereas the Biſhop informed his Sons what he had ſeen, when he knew not what they had done; who going with him to the grave, found this Bill in the dead mans hand, thus ſubſcribed, [*Ego* Evagrius *Philoſophus* &c. *i. e. I* Evagrius *the Philoſopher, to the moſt holy Lord Biſhop* Synelius *greeting*; *I have received the debt which in this paper is written with thy hand, I am ſatisfied, and have no action againſt thee for the Gold which I gave thee, and by thee to Chriſt our Saviour*;] They that ſaw the thing, admired, and glorified God that gave ſuch wonderful evidences of his promiſes to his ſervants: and ſaith *Leontius*, this Bill ſubſcribed thus by the Philoſopher is kept at *Cyrene* moſt carefully in the Church to this day, to be ſeen of as many as deſire it, though (to

uſe

use Master *Baxters* words, who recites this very passage before his Book of Crucifying the world) we have a sure word of promise, sufficient for us to build our hopes on; yet I thought it not wholly improfitable, to cite this one History from so credible Antiquity, that the Works of God may be had in remembrance.

King *Charles* the First, had that sense of *Religion* upon his Spirit, as that the one act of passing the Bill for the Earl of *Strafford's* death, and the other to the prejudice of the Churches of *England* and *Scotland*, troubled him as long as he lived; and brought him not onely to vow as he did before the most Reverend Father in

Whose εἰκὼν βασιλικὴ argueth him so possessed with a serious Religion, that he there hazards all for it, squares his interest by it, raiseth all his Principles of Government upon it, adviseth his Son to be serious in it, comforteth himself under all the Calamities that befell him and his People, with Considerations taken from it, framed his Soul into the power of it; at last sealed it as the first King that dyed a Martyr for it.

God, *G.* Lord Archbiſhop of *Canterbury*, to do Penance for them; but alſo to a reſolution never to allow the leaſt thing, though it was but the little Aſſemblies Catechiſm, againſt his Conſcience. And when it was told him his Death was reſolved on, he ſaid, *I have done what I could to ſave my life, without loſing my Soul, and ſinning againſt my Conſcience. Gods Will be done.*

Sir *Walter Rawleigh*, at the meeting uſually held with the *Virtuoſi* in the Tower, diſcourſing of Happineſs, urged, That it was not onely a freedome from Diſeaſes and pains of the body, but from anxiety and vexation of Spirit; not only to enjoy the pleaſures of Senſe, but peace of Conſcience, and inward tranquility; to be ſo, not for a little while, but as long as

See the excellent Preface to his History *of the* World, *wherein he doth from great inſtances of the Providence of God, finding out the ſins of the greateſt Men, Kings of* France, Spain, *and* England, *conclude what fear and reverence of God ſhould be upon the hearts of all men.*

as may be; and, if it be possible, for ever. And this happiness, so suitable to the immortality of our Souls, and the eternal state we must live in, is only to be met with in Religion.

Master *Howard*, afterwards the Learned Earl of *Northampton*, being troubled with Atheistical suggestions, put them all off this way, *viz.* *If I could give any account how my self, or any thing else, had a being without God; how there came so uniform and so constant a consent of mankind, of all ages, tempers and educations, (otherwise differing so much in their apprehensions) about the being of God, the immortality of the Soul, and Religion; in which they could not likely either deceive so many, or being so many, could not be deceived; I could be an Atheist.* And when it was urged that Religion was a State policy to keep men in awe; he replied, that he would believe it, but that the greatest Politicians have sooner or later felt the power of Religion in too grievous lashes of their consciences, and dreadfulness of their apprehension about that state wherein they must live for ever.

Bishop

Bishop *Usher*, that most learned and knowing Prelate, after his indefatigable pains as a Christian, a Scholar, a Prelate, and a Preacher, went out of the World with this Prayer, *Lord, forgive me my sins of Omission*; and desired to die as Master *Perkins* did, imploring the Mercy and Favour of God.

Sir *John Mason*, Privy Councellor to King *Henry* the eighth, and King *Edward* the sixth, whom some make Secretary of State, setting him a little too high; others Master of the Requests, placing him as much too low, upon his death-bed called for his Clerk and Steward, and delivered himself to them to this purpose: I have seen five Princes and been Privy-Counsellor to four; I have seen the most remarkable observables in forreign parts, and been present at most State Transactions for thirty yeares together, and I have learned this after so many yeares experience that Seriousness is the greatest Wisdom, Temperance the best Physick, a good Conscience is the best Estate, and were I to live again, I would change the Court

Court for a Cloyſter, my Privy Counſellers buſtles for an Hermits retirement, and the whole life I lived in the Palace, for one hours enjoyment of God in the Chappel; all things elſe forſake me, beſides my God, my duty, and my prayer.

Sir *Henry Wotton*, after his many years ſtudy, with great proficiency and applauſe at the Univerſity; his neer relation to the great favorite *Robert* Earl of *Eſſex*, his intimacy with the Duke of *Tuſcany*, and *James* the ſixth King of *Scotland*, his Embaſſies to *Holland*, *Germany*, and *Venice*; deſired to retire, with this Motto, *Tandem didicit animas ſapientiores fieri quieſcendo*; being very ambitious of the Provoſtſhip of *Eaton*, that he might there enjoy his beloved Study and devotion; ſaying often, that the day he put his Surplice on, was the happieſt day of his life: That being the utmoſt happineſs a man could attain to, (he ſaid) to be at leiſure to be, and to do good; never reflecting on his former years but with tears, he would ſay, *How much time have I to repent!*

repent of! and how little to do it in!

Having held a private conference a while with his brothers Ambassador, he took the candle to light him down, which the Ambassador endeavoring to hinder by taking the candle into his own hand the Emperour refused, saying, Sir Remember that you saw Charles *the fifth, who hath been attended by so many Armies, and waited on by so many Lords and Gentlemen, Now hath not a Servant at hand in his Chamber to wait upon him.*

Charles the fifth, Emperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after three and twenty pitcht Fields, six Triumphs, four Kingdoms won, & eight Principalities added to his Dominions, fourteen Wars managed, resigned all these, retired to his Devotion in a Monastery, had his own Funeral celebrated before his face; and left this testimony of Christian Religion, *That the sincere profession of it had in it sweets and joys that Courts were strangers to.*

Sir *Frances Walsingham*, toward the latter end of his life grew very melancholy, and writ to the Lord Chancellour

lour *Burleigh* to this purpose: *We have lived enough to our Country, to our Fortunes, and to our Sovereign: it is high time we begin to live to our selves, and to our God. In the multitude of affairs that passed thorough our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace.*

Whereupon some Court-humorists being sent to divert Sir *Francis*, *Ah*, said he, *while we laugh, all things are serious round about us: God is serious, when he preserveth us, and hath patience towards us; Christ is serious, when he dieth for us; the holy Ghost is serious, when he striveth with us; the holy Scripture is serious, when it is read before us; Sacraments are serious when they are administred to us; the whole Creation is serious, in serving God and us. they are serious in Hell and Heaven; and shall a man who hath one foot in his grave jest and laugh,*

Don Lewis de Haro, after he had lived a great while the grand Favourite and States man of *Spain*, but with too little regard of Religion, growing melancholly, was taken up by a Wit of *Spain* for

for being Priest-ridden, and troubling his head with those notions of the immortality of the Soul, and the state of the other world; he answered him with *Tertullian*'s words, *Quædam & Natura nota sunt, ut mortalitas animæ penes plures, ut Deus noster penes omnes. Utar ergo & sententia* Platonis *alicujus pronunciantis, Omnis anima est immortalis. Utar & Conscientia populi contestantis Deum deorum. Utar & reliquis communibus sensibus, qui Deum judicem prædicant* [*Deus videt*] *& deo commendo, at cum aiunt* [*mortuum quod mortuum*] *&* [*Vive dum vivis*] *& post mortem omnia finiuntur, etiam ipsa tunc meminero & cor vulgi cinerem a Deo deputatum, & ipsam sapientiam seculi stultitiam pronunciatam. Tunc si & hæreticus ad vulgi vitia, vel seculi ingenia confugerit, discede dicam, ab Ethnico, Hæretice.*

Philip the third of *Spain* lying on his death bed the last of *March.* 1621. Sent thrice at midnight for *Florentius* his Confessor and Court-preacher, who with the Provincial of *Castile* discoursed to him of approaching death, exhorting him to submit to Gods will so gravely

gravely that Majesty its self could not choose but weep, and after some intermission from his tears, and thanks for his wholsome Admonition, the King spake to him thus, do you not remember that in your Sermon on *Ashwednesday*, you said that one of your Auditors might dye that Lent that toucheth me, and lo now my Fatal hour is at hand; but shall I obtain eternal Felicity? at which words great grief and trouble of mind seising the poor Prince, he said to the Confessor, you have not hit upon the right way of healing, is there no other remedy; which words when the Confessour understood of his body, the King subjoyned, Ah! Ah! I am not sollicitous of my body, and my temporary disease, but of my Soul; and the Confessor sadly answered, I have done what I could, I must commit the rest to Gods providence.

Pezel. Mellst. Histor. 1283. Anno 1621. Synch. Hipan.

Upon this occasion *Florentius* discourseth at large of Gods mercy, remembring his Majesty what he had done

done for the honour and worſhip of that God: to which the King replied, Ah, how happy were I, had I ſpent theſe twenty three years that I held my Kingdom in a retirement; and the Confeſſor rejoyned, that it would be very acceptable to God, if he would lay his Kingdom, his Majeſty, his Life, and his Salvation at the feet of his Crucified Saviour Jeſus Chriſt, and ſubmit himſelf to his will; willingly, willingly, ſaid the heart-ſick King, will I do this, and from this moment do I lay all that God gave me, my Dominions, Power and my Life at the feet of Jeſus Chriſt my Saviour, who was crucified for me, whoſe Image he then kiſſed with ſingular affection, ſaying moreover to *Florentius* (and it was ſome of the laſt words he ſpake) now really you have ſuggeſted to me very great comfort.

Count *Gondamar*, was as great a Wit and States-man as ever *Europe* knew, and took as much liberty in point of Religion; till declining in years, he would ſay, as they ſay of *Anſelm*, *I fear nothing in the World more than Sin*: often profeſſing, that if he ſaw corporally

rally the horrour of sin on the one hand, and the Pains of Hell on the other, and must necessarily be plunged into the one, he would chuse Hell rather than sin; yea, That what liberty soever he had taken, he had rather be torn in pieces by wild Horses, than wittingly and willingly commit any Sin.

Should we now turn over the Lives of the Fathers, and the Saints in all ages, we shall find that they had so much comfort from Religion since they professed it, [for he that believeth hath the witness in himself] that they can joyn with Saint *Polycarp.* who when perswaded to swear by *the Fortune of Cæsar*, and blaspheme or renounce his Saviour, said, *Fourscore and six years have I served Christ; I have found him a good Master, neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

Salmasius, that excellent *French* Scholar, whom the Learned men of his time never mention without such expressions as these, *Vir nunquam satis laudatus, nec temere sine laude nominandus,*

Gul.

Gul. Riv. Pref. ad Vindic. Evang. *Totius Reipub. Literariæ decus*, went out of this World with these words in his mouth, *Oh I have lost a world of Time! Time, that most precious thing in the World, whereof had I but one year longer, it should be spent in* Davids Psalms, *and* Paul's Epistles.: *Oh Sirs!* (said he to those about him) *mind the World less, and God more; all the Learning in the World without Piety, and the true fear of God, is nothing worth: The Fear of the Lord, that is Wisdom; and to depart from evil, that is Understanding.*

Grotius, the greatest Scholar that this Age boasted of, after so many Embassies well performed abroad, and as many Transactions well managed at home; after an exact survey of all the Hebrew, Greek and Latine Learning; after so many elaborate Discourses in Divinity, and other parts of Learning; concluded his Life with this Protestation, That he would give all his Learning and Honour for the plain Integrity and harmless Innocence of

And after an unanswerable Treatise of the Truth of Christian Religion.

Jean

Jean Urick, *, who was a devout poor man, that spent eight hours of his time in prayer, eight in Labour, and but eight in sleep, and other Necessaries: and this complaint to another that admired his astonishing industry; *Ah! Vitam perdidi, operose nihil agendo!* And this Direction to a third, that desired him in his great Wisdom and Learning, in brief to shew him what to do, *Vi. Be serious.*

* *This great Man coming over as I take it from* Sweden, *or returning thither, after he had been Ambassador for that Crown in* France, *where his wife by his direction joyned in Communion with the English Church, lay by his own distemper, and the violence of a storm he met with in his passage on his Death-bed, where sending for the Minister of the Place, I think he desired him to perform the last Office for him, Professing himself the poor Publican, and saying, That he had nothing to trust to but the mercy of God in Christ, and wishing that all the World saw as much reason for Religion as he did. See his Life in the Dutch* Eicones, *Illustrum virorum, the Athenæ, Batavicâ Elogia, Doctor* Hamonds *Defences of* Grotius, *and the particular manner of his death, in Doctor* Merick Causabons *little Tract, de verborum usu. See* Grotius *his Epist.*

The

The Earl of *Strafford*, *O trust not in man that shall die, nor in the Son of man that shall be made as grass.* There is no confidence in Princes: the only thing that stands by a man, is the Blood of Christ, and the testimony of a good Conscience.

He charged his Heir upon his blessing to have nothing to do with the Patrimony of the Church.

Doctor *Donne*, A Person of as great parts and spirit as any this Nation ever beheld, being upon his death-bed, taking his solemn farewel of his most considerable friends, left this with them; *I repent of all my life, but that part of it I spent in communion with God, and doing good.* That person in a dying hour shall wish himself not a man, that hath not been a good Christian.

Sir *Spencer Compton*, Brother to the Right Honourable the Earl of *Northampton*, calling to him such Reverend persons as Bishop *Morley*, and Doctor *Earles*, when he was on his death-bed at *Bruges*, he raised himself upon his pillow, and held out his arms as if he were to embrace one, saying, *O my Jesus*

Jesus! Intimating the comforts that then flowed in from the holy *Jesus* into his Soul. After which holy exstasie, composing himself to a calm and serious discourse, he said, to the standers by, *O be good; and keep close to the Principles of Christian Religion; for that will bring peace at the last.*

Edward Peito Esquire, after he had told his Physitians, That God had sent him his Summons, it was his expression, That all the sins of his former life did even kick him in the face; and that if we do well, now he saw the evil attending well-doing was short, but the good eternal: If we do ill, the pleasures of doing ill pass away, and the pain remaineth. His chief charge about his Children being, That they should have a Religious Education, that they might have God for their portion, as well as his Estate.

See the Reverend Dr. Pewces Sermon at his Funeral.

An Excellent person having writ exquisitely for Christian Religion, hath this discourse of the Nature of it, *viz.*

Doth

Doth now the conqueſt of Paſſions, forgiving of Injuries, doing Good, Self-denial, Humility, Patience under croſſes, which are the real expreſſions of Piety, ſpeak nothing more Noble and Generous then a luxurious, malicious, proud, and impatient Spirit? Is there nothing more becoming and agreeable to the Soul of man in exemplary Piety, and a holy well-ordered converſation, then in the lightneſs and vanity (not to ſay rudeneſs and debauchery) of thoſe whom the World accounts the greateſt Gallants? Is there nothing more graceful and pleaſing in the ſweetneſs, candour, and ingenuity of a truly Chriſtian temper and diſpoſition, then in the revengeful, implacable Spirit of ſuch, whoſe Honour lives and is fed by the blood of their enemies? Is it not more truly honourable and glorious, to ſerve that God who commandeth the World, then to be a ſlave to thoſe Paſsions and Luſt which put men upon continual hard ſervice, and torment them for it when they have done it? Were there nothing elſe to commend Religion to the minds

of

of men, beſides that tranquillity and calmneſs of Spirit, that ſerene and peaceable temper which follows a good Conſcience, whereſoever it dwells, it were enough to make men welcome that gueſt which brings ſuch good entertainment with it. Whereas the amazements, horrours and anxieties of mind, which at one time or other haunt ſuch who proſtitute their Conſciences to a violation of the Laws of God, and the Rules of rectified Reaſon, may be enough to perſwade any rational perſon, that Impiety is the greateſt folly, and Irreligion madneſs.

Sir *Thomas Smith*, after he had many years ſerved Queen *Elizabeth* as Secretary of State, and done many good ſervices to the Kingdom, particularly to the ſetling of the Corn-rate for the Univerſities, diſcharged all affairs and attendants a quarter of a year before he dyed, ſent to his ſingular good Friends, the Biſhops of *Wincheſter* and *Worc.* intreating them to draw him out of the word of God the plaineſt and exacteſt way of making his peace with God, and living godly in this preſent world;

adding, that it was great pitty men knew not to what end they were born into this world, until they were ready to go out of it.

See my Lord Bacons *confession of faith, and his devotion Printed in a little book about twelve years ago, wherein he doth very seriously profess that after all his studies and inquisitions, he durst not dye with any other thoughts than those Religion taught, as it is professed among the Christians.*

My Lord *Bacon* would say, towards the latter end of his life, that a little smattering in Philosophy would lead a man to Atheism, but a through insight into it will lead a man back again to a first cause; and that the first principle of right reason, is Religion; in reference to which, it was the wisest way to live strictly and severely: for if the opinion of another world be not true, yet the sweetest life in this world is Piety, Vertue and Honesty; If it be, there are none so miserable as the loose, the carnal and profane Persons, who lived a dishonourable and a base life in this world, and were like to

to fall to a moſt wofull ſtate in the next.

Prince *Henry*'s laſt words. O Chriſt, thou art my Redeemer, and I know that thou haſt redeemed me: I wholly depend upon thy Providence and Mercy; From the very bottom of my Heart I commend my Soul into thy hand.

Prince Henry *uſed to ſay that he knew no ſport worth an oath, and with Judge* Nichols, *that he knew not what they called Puritan preaching, but he loved that preaching that went next his heart, &* [*ſpoke as Attorney* Noy *uſed to ſay of Dr.* Preſton] *as if they knew the mind of God.*

A Perſon of Quality waiting on the Prince in his ſickneſs, who had been his conſtant Companion at Tennis, and asking him how he did? was anſwered, *Ah* Tom! *I in vain wiſh for that time, I loſt with thee and others, in vain Recreation.*

Now my ſoul be glad, for at all the parts of this Priſon the Lord hath ſet his aid to looſe thee; Head, Feet, Milt and Liver are failing: Ariſe therefore, and ſhake off thy Fet-

ters, mount from thy Body and go thy way.

The Earl of *Arundel*, lying on his Death-Bed, said, *My flesh and my heart faileth*; and his Ghostly Father added the next words, That *God was the strength of his heart, and his portion for ever*; he would never fail him: He answering, *All the world hath failed; he will never fail me.*

From a Gentlemans mouth at whose House he lodged in Italy.

From Doct or Ushers mouth whom he desired to preach at his Funeral and to give him the Sacrament, at the Celebration whereof a great Scholar, as it is commonly reported, coming in stared, saying, I thought Selden *had more learnidg. Judgement and Spirit than to stoop to obselete forms.*

Master *Selden*, who had comprehended all the learning and knowledge that is either among the Jews, Heathens; or Christians; and suspected by many of too little a regard to Religion: one afternoon before he dyed, sent for Bishop *Usher* and Doctor *Langbaine*, and discoursed to them to this purpose: That he

he had surveyed most part of the Learning that was among the Sons of Men; that he had his Study full of Books and Papers of most subjects in the World; yet at that time he could not recollect any passage out of those infinite Books & Manuscripts he was Master of, wherein he could rest his Soul, save of the holy Scriptures, wherein the most remarkable passage that lay most upon his Spirit, was *Tit.*2.12,12,13,14,15. *For the Grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and wordly Lust, we should live soberly, and righteously and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar People, zealous of good works: these things speak, and exhort and rebuke with all Authority.*

Sir *Thomas Coventry*, once hearing some Gallants jesting with Religion, said, that there was no greater argument of a foolish and inconsiderate person, than profanely to droll at Religion,

ligion. It's a ſign he hath no regard of himſelf, and that he is not touched with a ſenſe of his own intereſt, who playeth with life and death, and makes nothing of his Soul. To examine ſeverely, and debate ſeriouſly the principles of Religion, is a thing worthy of a wiſe-man: whoſoever turns Religion into Raillery, and abuſeth it with two or three bold jeſts, rendreth not Religion but himſelf rediculous, in the opinion of all conſiderate men, becauſe he ſports with his own life: for a good man ſaith, If the principles of Religion were doubtful, yet they concern us ſo neerly, that we ought to be ſerious in the examination of them.

I ſhall never forget a tradition of the Jews related by *Maſius*, upon *Joſhua*, *viz.* That *Noah* in the univerſal deluge, inſtead of Gold, Silver, and all ſorts of Treaſure, carryed the bones of *Adam* into the Ark, and diſtributing them among his Sons, ſaid, take children, behold the moſt pretious inheritance your Father can leave you; you ſhall ſhare Lands and Seas as God ſhall appoint, but ſuffer not your ſelves to be

be intangled in these Vanities, my children all glideth away here below, and there is nothing which eternally subsisteth; learn this Lesson from these dumb Doctors, the reliques of your Grandfather, which will serve you for a refuge in your adversities, a bridle in your prosperity, and a Mirrour at all times; provide for your Souls. The opinion of whose immortality you will find got every where, where you find men, so true is that of *Plotinus*, that never was there a man of understanding that strove not for the immortality of the Soul, *Animam inde venire unde rerum omnium authorem parentem, Spiritum ducimus. Quint.* That which we call death being in *Max. Tyrius*, but the beginning of immortality: Therefore *Philostratus* mentioneth a young man much troubled about the state of Souls in the other life, to whom *Apollanius* appeared, assuring him Ἀθάνατον τὴν ψυχὴν] that it was immortal, and bidding him not be troubled at it, since it was the Divine providence it should be so: Nay, *Phlegon* a Heathen hath written of a Maid in *Trayls* of *Phrygia*,

Philenion by Name, who burned both with luſt and a feaver to death, appeared to her Father and Mother, to tell them if they took not that courſe of life the gods deſigned men for, & which they are to blame they did not inſtruct her in, they would find another ſtate they little thought of, where there was grief, and no remedy: and he addeth moreover that he ſent this Hiſtory, whereof he was an eye-witneſs, by a particular meſſenger to the Emperour *Adrian*.

Curopalates relateth, how the Excellent Painter *Methodius*, drawing the laſt day Heaven black, the Earth on fire, the Sea in blood, the Throne of God environed with Angels in the Clouds, wrought upon *Bogoris* the Barbarous King of *Bulgaria*, ſo as that in a ſhort time he yielded himſelf to God by a happy converſion, for he dreaming on the whole proceedings of that day, among other things ſaw the ſins he had made ſo light of, beſpeaking him thus; *I am the pleaſure thou haſt obeyed; I am the ambition whoſe ſlave thou waſt; I am the avarice which was the aim of all thy actions;*

ons; behold so many sins, which are thy Children, thou begarst them, thou lovedst them so much as to prefer them before thy Saviour.

These Considerations made weeping *Heraclitus* wipe his eyes, and look cheerfully, saying, That his eyes were never dry till he had settled his thoughts about his eternal state, and had a dry Soul, not steeped in lust, capable of the notions of immortality, the only support of *Belisarius*, when having been the Thunderbolt of War, made the East, West and South to tremble, the mighty Powers of the Earth crawling in dust before him; he that drew the whole World in throngs after him, was forsaken, and walked through the streets of *Constantinople* with two or three servants, as a man that had out-lived his Funerals, to serve as a spectacle of pity; at last losing his eyes, and crying in the Streets, *Date obolum Belisario.*

This example, and others, of the sad uncertainty of humane affairs, and the necessity of yielding to Religious thoughts, sooner or later, made *Charlemain* at the Coronation of his Son, utter

theſe ſerious words; *My dear Son, it is to day that I die in the Empires of the World, and that Heaven make me born again in your perſon; if you will Raign happy, fear God, who is the force of Empires, and Soveraign Father of all Dominions, keep his Commandements, and cauſe them to be obſerved with unviolable fidelity, ſerve firſt of all for an example to all the World, and lead before God and man a life irreproachable.*

What *Stephen Gardiner* ſaid of Juſtification by Faith, a branch of our Religion, is true of all of it, *viz.* That though it be not looked upon as a good breakfaſt for men to live up to in the heat of their youth, yet is it a good ſupper for men to live upon in their reduced years. The *Perſian* Meſſenger in *Æſchiles* the *Tragedian*, could not but obſerve the worth of Piety, in time of extremity: *When the* Grecian *Forces hotly purſued us*, [ſaid he] *and we muſt venture over the great Water* Strymon, *frozen then, but beginning to thaw, when a hundred to one we had all dyed for it, with mine eyes I ſaw many of thoſe Gallants, whom I heard before ſo boldly main-*

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tain there was no God, every one upon their knees, with eyes and hands lifted up, begging hard for help and mercy, and entreating that the Ice might hold till they got over. Those Gallants [saith a good Man in the application of this Story] who now proscribe godliness out of their hearts and houses, [as if it were only an humour taken up by some precise person] and *Galba* like, scorn at them who fear and think of death, when they themselves come to enter the Lists with the King of Terrors, and perceive in earnest, that away they must into another World, and be saved or tormented in flames for ever, as they have walked after the flesh, or after the Spirit, here without question they will say as dying *Theophilus* did of devout *Arsenius*, *Thou art blessed, O* Arsenius, *Who hadst alwayes this hour before thine eyes*; or as the young Gallant, that visited St. *Ambrose* lying on his deathbed, and said to his Comrade, *O that I might live with thee, and dye with Saint* Ambrose. And it is observed among the Papists, That many Cardinals, and other great ones, who would think

their

their Cowle, and Religious habit ill became them in their health, yet are very ambitious to dye, and be buried in them, as commonly they are. They who live wickedly and loosly, yet like a Religious habit very well, when they go into another World.

Cardinal *Woolsey*, one of the greatest Ministers of State that ever was, who gave Law for many years to *England*, and for some to all *Europe*, poured forth his Soul in those sad words, [a sufficient argument that Politicians know nothing of that *Secret* whispered up and down, That Religion is a meer Court-cheat, an *Arcanum Imperii*, a Secret of Government] *Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my gray hairs.*

It's an observation common and useful; that as there is no man of quality hardly goeth out of the world now, without the instruction, prayers and ministry of a Chaplain; however they have lived in it owning the comforts of Religion, though they disowned the practice of it. So there is no King or States-

States-man, from the beginning of our Hiſtory to *H.* 8. times, that left not Legacies more or leſs to pray for his Soul; though it might be ſaid of ſome of them, as the tart Hiſtorian ſaith, they never prayed heartily for it themſelves; thoſe Maſſes that they laughed at, when living, they craved and payed dearly for, when dying.

About the year 1548. *Francis Spira* ſaith this of himſelf, *I was exceſſively covetous of moneys, and accordingly I applied my ſelf to get by injuſtice, corrupting judgment, deceit, inventing tricks to delude Juſtice; good cauſes I either defended deceitfully, or ſold them to the adverſaries perfidiouſly: Ill cauſes I maintained with all my might, I willingly oppoſed the known truth and truſt committed to me, I either betrayed or perverted. And for the inordinate love of the things of this World, I wofully wounded my conſcience by an infamous abjuration of the bleſſed Truth, which I formerly profeſſed upon the ſerious conſideration of what I had done in cold blood, acknowledging my ſelf*

Hiſtory of Spira, *in Latine and Engliſh.*

self utterly undone, and for ever. This poor man became a spectacle of such spiritual misery, and woe to the whole World, that there is not any thing left unto the memory of man, more remarkable, his spirit suddenly smitten with the dreadful sense of Divine wrath for his Apostacy, and split in pieces, as it were, by so grievous a bruise, fainted fearfully, failed him quite, and fell asunder in his breast like drops of water, hear some ruful expressions of his desperate state from his own mouth, *O that I were gone from hence, that some body would let out this weary Soul! I tell you there was never such a Monster as I am; never was man alive, a spectacle of such exceeding misery; I now feel Gods heavy wrath, that burneth like the torments of Hell within me, and afflicts my Soul with pains unutterable. Verily desperation is hell it self,--- the gnawing worms of unquenchable fire, horrour, confusion, and which is worst of all, desperation it self continually tortureth me. And now I count my present state worse than if my*

Gribaldus *Epist. de tremendo, divin. jud. exemplo.*

my Soul separated from my body, were with Judas; *the truth is, never had mortal man such experience of Gods anger, and hatred against him, as I have; the damned in Hell, I think, endure not the like misery; If I could conceive but the least spark of hope in my heart of a better state hereafter, I would not refuse to endure the most heavy wrath of the great God for* 2000 *years, so that at length I might get out of misery.* —*O that God would let loose his hand from me, and that it were with me now as in times past; I would scorn the threats of the most cruel Tyrants, bear torments with most invincible resolution, and glory in the outward profession of Christ, till I were choaked with the flame, and my body turned into ashes.*

Gribaldus addeth in the fore-cited Letter, That being found in his mind, and memory, he would in sober-sadness wish that he were either in *Cain* or *Judas* his case, the Worm had so eaten into his conscience, and the fire into his Soul.

4. Long before this (though I remembred it not till now) *viz.* about the year 1160. diverse of the best of the

the City of *Lyons*, talking and walking in a certain place after their old accuſtomed manner, eſpecially in the ſummer time, conferred together upon matters; among whom it changed one (the reſt looking on) to fall down by ſudden death, *Waldus* the Father of the *Waldenſes*, a rich man of that City, being one of them, and beholding the matter more earneſtly than the other, and terrified with ſo heavy an example, Gods holy Spirit working withall, was ſtrucken with a deep and inward repentance; whereupon followed a new alteration with a carefull ſtudy to reform his former life; he admoniſhed others alſo to repent, and miniſtred large Almes of his goods to ſuch as needed; many people therefore daily reſorting to him, and he ſeeing them ready and diligent to learn, he began to give out to them certain rudiments of the Scripture, which he tranſlated himſelf into the French tongue.

5. And fourſcore years before this [*viz.*] about the year 1060. there was at *Paris* a Funeral of a grave Doctor, at the interring of whom, when the Prieſt

Priest came to the then used form *Responde mihi*, or answer me, the Corps sate upright in the *Beer*, and to the amazement of all that were there, cry'd out *justo dei judicio accusatus sum*, at the just Tribunal of God I *am accused*, lying immediately down in its first posture; the astonished company deferring the Burial to see the issue of this strange accident, till next day, a vast multitude gather together from all parts of the City, to consummate these strangly interrupted *obsequies*, when at the same words the disturbed body riseth again, and with the like hideous noise, cryed out *Justo dei judicio judicatus sum*, by the just *judgment of God I am judged*; whereupon the solemnity was deferred a day longer, when the whole City thronging to the strange Burial, in the presence of them all, at the reciting of the same words, he rose up the third time, and cryed *Justo dei judicio condemnatus sum*, by the just Judgement of God I am condemned; whereat, as the whole multitude was sady affrighted, so *Bruno* was seriously affected, insomuch that being then an eminent Doctor

tor in the ſame Univerſity, he called his Schollers together, and told them that as they had formerly heard, ſo they now ſaw that the Judgements of the Lord are unſearchable, and his ways paſt finding out; for ſaid he, this Perſon whom we honoured, for the ſtrictneſs of his life, the vertues and diſcretion of his converſe, cryeth now that he is damned by the juſt judgement of God. 'Juſt are *alwayes* the judgements of 'God though ſometime hidden; (I am 'ſaith the poor man, damned by the juſt 'judgement of God) a dreadful ſpeech, 'which I would to God alwayes ſoun-'ded in our ears, till it get into our 'hearts, that ſince we cannot by any 'meanes avoid judgement, and the wrath 'to come, we may with fear prepare 'for it, and in this our day ſeek the 'things that belong to our peace; Let 'us conſider my Brethren (goeth the 'good man on) I beſeech you what pro-'fit hath this poor wretch in Hell, of all 'his Light and knowledge, now he is 'for ever in darkneſs? what advantage 'of all his eſtate, when he hath not a 'drop of water to cool his tongue? What

'of

'of honours and delights, now he muſt 'undergoe as many torments, as former-'ly he enjoyed pleaſures? we have ſeen 'his body thrown without honour into 'a dunghill; and we may imagine 'his Soul to be thrown without mercy 'into Hell, to ſuffer with the damned, 'the gnawing of the worm that ſhall 'never dye, and the ſcorching flame, 'that ſhall be extinguiſhed, where there 'is burning unimaginable, a ſtink in-'tollerable, and grief interminable, where 'men may ſeek death, and ſhall not find 'it; death being there immortal, and 'feeding on the miſerable, not that they 'might have the great mercy of dying, 'but ſuffer the extream puniſhment of 'living. What ſhall we do? Whoſe ad-'viſe ſhall we betake our ſelves to? 'For all we like ſheep have gone aſtray, 'every one hath turned to his own 'way; *There is none that doth good, no-'not one*; we have all ſinned, and done 'amiſs, we are all the children of wrath, 'and deſerving the ſame condemnation 'unleſs the mercy of Chriſt deliver us. 'What ſhall we do, ſhall we not all 'likewiſe periſh? If God ſpared not

'this

'this man, nor the Angels that sinned, 'nor the natural branches that were 'cut off, how shall he spare us? and 'yet do we think that his hand is short-'ned, that it cannot save? or that 'he will shut up his loving kindness in 'displeasure? What shall we do? Oh 'my brethren in so intangled, so diffi-'cult, and so weighty a matter, Let us 'not trust in our own strength, let us 'ask Counsel, not of the *Jews*, who 'trust to be justified in the Law; nor of 'the Phylosophers, who rely on their 'own vertues; nor to the wise men of 'this world, who savour not the things 'of God, but of those that fear the 'Lord, and walk in his wayes: Let us 'hear the great propitiation for our 'sins, the Lord Jesus, who saith (as the 'forerunner *John Baptist*, than whom 'there was not greater born of a wo-'man, did before him (repent ye, for 'the Kingdom of heaven is at hand:) 'bring forth fruit worthy of repentance: 'if ye repent not, ye shall all like wise 'Perish. Let us hear Saint *Peter* preach-'ing earnestly that men should repent, 'that there sins may be blotted out; 'and

'and when his hearers were pricked at 'the heart, and asked what they ſhould 'do to be ſaved, he repeats that exhor-'tation, repent.

'Repentance brethren (ſo *Bruno* 'goeth on) "is the only planck left 'us, after ſhipwrack; Let us turn to 'the Lord, and he will have mercy 'upon us; for he deſireth not the death 'of a ſinner, bnt that he may return 'from his ſin and live; neither let us 'delay, for he that promiſeth pardon 'upon repentance, promiſath not ſo 'much time as we promiſe our ſelves 'to repent; there are thouſands whoſe 'caſe is like theirs in the Proverbs, to 'whom God ſpeaks, I have called and 'ye would not anſwer, I have ſtretch-'ed forth my hands, and ye have refu-'ſed; Ye have deſpiſed all my Coun-'ſels, and ſet at naught all my reproofs. 'I will alſo laugh at your Calamity, 'and mock when your fear cometh, 'when your fear as deſolation, and your 'deſtruction cometh as a Whirle-wind; 'when diſtreſs and anguiſh cometh 'upon you, then ſhall they call, but I 'will not anſwer; they ſhall ſeek me

'early

'early, and shall not find me. The 'Lord now calleth us, for this voyce is 'not for his sake that is dead, and past 'repentance, but ours who live, and 'whom the patience and long suffer-'ing of God leads to repentance] Let 'us not delay from day to day to an-'swer him, for we know not at what 'hour the Lord may come.

'At these words one of the Scholars 'Laudvinus by Name, a *Tuscan* of *Luca*, 'in the Name of the rest, declared they 'were all convinced of the Truth of 'what he said, but added *Dr.M.D.E.* 'withal, that the whole 'world lieth in Wicked-'ness, and it was almost impossible to 'be seriously Religious amidst so many 'tumults and commotions, so much 'malice and envy, so much fraud and 'injustice, so much lying, blaspheming 'and swearing, so much temptation 'and vanity, so much intemperance and 'debaucheries.

A good man must seperate himself to intermedle with true wisdom, take the wings of a *Dove*, and fly and be at rest, and with *Enoch* and *Noah* walk with

with God, and therefore ſaid he, Brethren, Let us pray to God to direct us to a retired place, where we may live with him; upon this two others adviſed that they ſhould go and conſult with the holy and Reverend Biſhop of *Gratianople*, Saint *Hugh* about withdrawing themſelves into a deſart and ſettle themſelves there a peculiar people, zealous of good works: Saint *Hugh*, adviſeth them to go and live in the cold and dreadful deſart of *Carthuſell* in *Daulphne*, where they went and ſettled ſeven in number, *Anno.* 1080. In the ſtricteſt way of Religion in the world, eating no fleſh, living by Couples, labouring with their hands, watching, praying, and never meeting together but on Sundays, the Original of ninety three *Carthuſian Monaſteries* (whereof the *Charter-Houſe* was one) ſince in the world.

To ſhut up this Collection, Maſter *George Herbert*, and Maſter *Nicholas Farrar*, as dear each to other as both were to God, and good men, Gentlemen well known to moſt perſons of quality in the Nation. The latter of them

a Gentleman of a good Estate, extraordinary parts, excellent Education, and of a happy Temper; after many years travels, experience, and reading, being Master of most antient and modern Histories, and of all modern Languages, when capable of most employments that become an accomplished Gentleman in Court and Countrey, retired to his house at little *Gidding* in *Huntingtonshire*, where with a numerous family of his Relations, he dedicated himself to his dying day to a very strict way of serving God in holy and excellent conferences, managed by the members, by turns in devout prayers publickly at the set hours in the Chappel, and privately in the Canonical hours day and night in the House, in an orderly and profitable course of reading the Scriptures with usefull Comments and discourses upon them: in receiving the pious visits of most good men and women in that and other parts of the Nation, in relieving the aged poor, relieving and instructing the young, in pious Needle-works by his Fæminine Relations, and choice Pen-works by himself,

himself, of whom a Reverend Person its hoped is likely to give a good account shortly as of a great pattern of *Self-denying*; yet having a discreet Zeal and Piety to a backsliding world.

The first an younger Brother to an Ancient Family, [his elder Brother was the Learned Lord *Herbert* of *Cherbury*.] And the Earls of *Pembroke* and *Montgomery*, the one Lord High-Steward, the other Lord Chamberlain of the Kings his near Relations] Fellow of *Trinity*-Colledge in *Cambridge*, Orator of that University, a great Scholar, and a high Wit, known in the University by his rich Fancy upon Prince *Henry*'s Funeral; and at Court by his gallant Oration upon Prince *Charles* his Return; yet quitting both his deserts and opportunities that he had for worldly preferments, he betook himself to the Temple, and Sanctuary of God, choosing rather to serve at Gods Altar, than to seek the honour of State-Employments; to testifie his independency upon all others, and to quicken his diligence of Christs service,

he uſed in his ordinary ſpeech, when he made mention of the Bleſſed Name of our Lord and Saviour Jeſus Chriſt, to adde, *My Maſter*: Next God, he loved that which God hath magnified above all things, his Word; ſo as he hath been heard to make ſolemn Proteſtation (as *Luther* uſed to do) *That he would not part with one leaf thereof for the whole World, if it were offered him in exchange.* But hear the Good Man in his own good words:

The Pearl, *Matth.* 13.

I Know the wayes of Learning, both the head
And Pipes that feed the preſs, and make it run,
What Reaſon hath from Nature borrowed,
Or of its ſelf like a good houſe-wife ſpun.
In Laws and Policy, what the Stars Conſpire,
What willing Nature ſpeaks, what forc'd by fire,

Both

Both the old discoveries, and the new found
Seas,
The Stock and Surplus, Cause and
History,
All these stand open, or I have the
Keyes.

Yet I love thee.

I know the wayes of Honour, what
Maintains
The quick returns of Courtesie and Wit,
In vies of favours, whether party gains,
When glory swells the Heart, and
woundeth it,
To all expressions both of Hand and Eye,
Which on the World a true Loves knot
may tye;
And bear the bundle, where so'ere it goes,
How many drams of Spirit there must be
To sell my Life unto my friends and foes.

Yet I love thee.

I know the wayes of pleasure, the sweet
streams,
The Lullings, and the Relishes of it,
The propositions of hot blood and brain,
What mirth, and musick means, what
love and wit,

Have done these twenty hundred years and more,
I know the projects of unbridled store.
My stuff is flesh, not brass, my Senses live,
And grumble oft, that they have more in me,
Than he that curbs them, being but one to free.
Yet I love thee.

I know all these, and have them in my hand,
Therefore not sealed, but with open Eyes,
I flie to thee, and fully understand,
Both the main sale, and the commodities,
And at what rate and price I have thy love,
With all the Circumstances that may move.
Yet through the Labyrinth, not my groveling wit,
But thy silk twist let down from Heaven to me,
Did both conduct, and teach me how by it
To Climbe to thee.

We

We will conclude with Master *Herbert*'s Motto, with which he used to conclude all things that might seem to make any thing for his own honour:

Less than the least of Gods mercies. And his saying was, when he heard any of his own good works mentioned; *Ah it is a good work if it be washed in the Blood of Christ.*

Reader,

WHen you have read thus far, I must intreat you to do as I did when I had writ so, and that is to *Consider*, (the reason why Religion so excellent in its self, and so exquisitely set forth in the discourses of Learned men in all Ages, hath so little influence on the minds, and manners of men, is because men do not *think* as well as read; do not by Meditation, let those great things *sink* into the *Heart*, to warm the affections into holy Resolutions, which *float* in the *Brain* to *perplex* the *Head* with *ineffectual* notions. *Inconsideration undoeth* the world, *consideration* must *recover* it;) *consider* all these serious sayings, spoken not at random, but upon experience, and that not of any small time, (for here every man speaks upon the experience of his whole Life at the close of it) and these speeches not of any one party or sect, or of any one Age, but of all men, of all perswa-

perſwaſions, and of all times; ſpoken when they were ſo diſ-intereſted and diſ-ingaged from the World, as neither to be deceived or abuſed by any, the moſt *fair*, and *promiſing*; nor to deceive, upon any the moſt profitable and gainful conſideration in the world; I ſay, take time to reflect ſeriouſly on all theſe warnings of dying men (and they, many of them, the greateſt, the moſt learned, and wiſeſt in the world) and adde to them many more, that in the lives, and deaths of worthy men, you have met with in your reading, but eſpecially remember the laſt words of all your Friends and Acquaintance, about whoſe Beds you have ſtood in a dying hour, when the Phyſician taking his leave of them, intreated them to ſend for the Divine, to whom with ſad hearts and weeping eyes, they confeſſed the folly of their former courſes, begging his comfort and his prayers; and when the good man examining them about their repentance, told them, That they ſhould try the ſincerity of their contrition for what was paſt, by the reſolutions they had to live well,

if

if it pleaſed God to give them any longer time, or if it were poſſible to live over their lives again; the pale and ſick men anſwered, Ah, if we had an hundred lives we would live them at another rate than we have done: Remember when the good diſcourſe on both ſides was over, how the Children, friends or relations came about the Bed, to take their laſt farewel, and how the dying perſons hardly now able to ſpeak, yet gathered all their Spirits to leave with their poſterity, their bleſſing, with theſe ſerious words, *Serve and fear God*; and if the Companions of their now repented ſins came to them, recollect how ſadly they warned them againſt their former courſes, beſeeching them as they loved them, to take example by them: and ſpeech failing them at laſt, how their hands and eyes were fixed upon that Heaven and God which we think not of. Remember and conſider, that it is but a little while, and you muſt be in the ſame condition, and entertain the ſame thoughts, for you are as ſure to dye as they did; as you live as they wiſh they had

had not; and ſhew your ſelves men in a manly and rational reſolution to live in no other courſe than that you dare dye in: to lead betimes that life, which you ſee all men wiſh they had led. Let none of thoſe Temptations have power to beguile you to the *Commiſſion* of thoſe evils, which will have no reliſh in *the evil day*, when they ſhould comfort you under the guilt of them. *Remember the end*, other *mens* which you have ſeen, and your own which you expect, and you will *not do amiſs*. The Lord *Capel* of bleſſed memory told his Son *R. H.* the Earl of *Eſſex*, upon the day of his death, That he would leave him a Legacy out of *Davids* Pſalms, *Lord, lead me into a plain path. For Boy,* (ſaid he) *I would have you a plain honeſt man.* To which I may adde that excellent ſaying of the ſame Noble Lord, the 276th of his Choice Daily Obſervations, Divine and Moral, *viz. The wiſdom of thoſe young men is excellent, who by Providence and diſcourſe of reaſon, do ſo order their affairs, that they ſtay not till neceſſity or experience force them to uſe that order, which wiſe fore-*

ſight

sight would much sooner have taken.

I will close these *Living* Sayings of *Dying* men, with the remarkable Expressions of a Reverend Person, 'Consideration of our wayes 'is a matter of so exceeding great use, 'that scarce any thing undoeth Mankind more than the neglect of it. O 'that I might prevail with you to a 'conscientious practise of it. I have 'heard of a Gentleman, that upon his 'Death-bed, laid this one command 'upon his wild Son, and engaged him 'to the performance of it by a solemn 'promise, *That he should every day of his 'life, be half an hour alone*; which this 'young man constantly observing, and 'spending his half-hours retirement (at 'first) in any kind of vain thoughts; 'at last he began to ponder with himself, why his Father should enjoyn 'him this penance; and the Spirit of 'God suggesting to him, That his intent therein could be no other, but to 'bring him to *consider of his ways*, and 'whither

And in the Preface to his Book called Knowledge and Practise.

'*whither they tended*, and *what would become of him hereafter*, *if he went on*: 'It pleased the Lord so to set those 'things upon his heart, that he became 'a new man. Which one instance 'may teach us how advantagious a du-'ty, serious consideration is, and how 'much it doth concern men to retire 'frequently from the Cares and Busi-'nesses of this Life, and examine how 'the case stands between God, and 'their Souls.

FINIS.